

PLATO
AND
THE TRUE ENLIGHTENER
OF
SOUL



BY
DHARM ANANT

"Every atom shall have the Platonic tinge; every atom, every relation or quality you knew before, you shall know again, and find here, hnt now ordered; not nature but art. And you shall feel that Alexander indeed overran, with men and horses, some countries of the planet; but countries, and things of which countries are made, elements, planet itself, laws of planet and of men, have passed through this man as bread into his body, and become no longer bread, but body: so all this mammoth morsel has become Plato. He has clapped copyright on the world."

EMERSON.

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God's saint is my life and wealth ; I am his water-carrier ;
He is dearer to me than all brethren, friends, and sons, yea,
than even life itself.

Let me make a fan of my hair, and wave it as such over the
saint ;

Let me bow my head beneath his feet, and apply their dust
unto my face ;

Like a poor man let me offer him my supplication with
sweet words ;

Abandoning pride let me fall at his feet, and obtain the
treasure of virtues.

Let me obtain a sight of him again and again.

Let me treasure up his ambrosial word in my heart, and
make him continual obeisance.

I desire the society of holy men ; I hope for it, I pray for it.
O Lord, have mercy upon Nanak that he may touch Thy
slaves' feet."

PHOSTIR. V.

True are the acts and true the ways of those
 In whose hearts is the truth, and who utter the truth with their mouths.
 He who recognizeth the Supreme Being as true,
 Shall, O Nanak, be absorbed in the TRUE ONE.

Phos. v. Sukh. xv. 8.



PLATO : THE BRAHM GIANI, THE BRAHM RISHI, THE DEUS
 PHILOSOPHORUM.

"Look on this picture of Joy, behold the Beauty of Holiness !

"How long, ye sons of men, will ye scorn the words of Wisdom ?

How long will ye hunt for happiness in the caverns that breed despair?"

IN THE EVERLASTING MEMORY OF MY SISTER

RAMPIARIS

WHO, BEING BUT SEVENTEEN YEARS OF AGE IN THE YEAR
2339 OF SACRED PLATONIC ERA, DEPARTED FROM THE
PHENOMENAL UNIVERSE

TO YOU

HARKISHAN S. MALIK

THIS LITTLE WORK,—THE JUVENILE OFFSPRING OF MY
SIMPLE LEARNING, IN THE SUBLIME INSPIRATIONS OF THE
ALL-PERFECT PRECEPTOR, BROUGHT FORTH THROUGH HIM,
BY HIS OWN DEIFIC ENERGY, FOR THE PURPOSE OF
EXERCISING AN ELEVATING AND STIMULATING INFLUENCE
UPON THE INTELLECT AND EMOTIONS OF THE PIOUS
MINDS—AS A TOKEN OF THE TIES OF THAT SACRED
FRIENDSHIP WHICH, FROM TIME IMMEMORIAL, DOES EXIST
BETWEEN US, IN THE SWEET HOPE OF ITS CONTINUITY
TILL WE REACH THE GOAL, I, BELIEVE, ITS HUMBLE

AUTHOR DO DEDICATE

Thoughts that have tarried in my mind, and peopled its inner
chambers,
The sober children of reason, or desultory train of fancy ;
Clear-running wine of conviction, with the scum and the lees of
speculation ;
Corn from the sheaves of science, with stubble from mine own
garner :
Searchings after truth, that have tracked her secret lodes,
And come up again to the surface-world, with a knowledge
grounded deeper ;
Arguments of high scope, that have soared to the keystone of
heaven,
And thence have swooped to their certain mark, as the falcon to
its quarry ;
The fruits I have gathered of prudence, the ripened harvest of
my musings,
These commend I unto thee, O docile scholar of Wisdom,
These I give to thy gentle heart, thou lover of the right.

M. F. TUPPER, P.Ph.

PREFACE

While countless kings with their mighty armies have passed away from the sight of the sun, like the films of a cinematograph on the screen, without leaving any sign or impression behind them ; while queens, who in their beauty surpassed all other women, have perished in their pride and utterly forgotten ; while emperors, who enjoyed with indefinite number of concubines, have become dust under the feet of the living ; while Nineveh and Babylon have crushed into pieces, and overwhelmed by the earth being destroyed and decayed ; while they have almost lost their seats of existence ; while illusive images or the transient phenomena of the sensible universe, and the phantasmagoria of matter have no reality,—who survives ? Whose glory and splendour, unaffected by the generations, and cycles of time, are still ubiquitous ? Whose names and persons are more dear to a child than his own parents' ? Of those that tried to live while living like the dead. Of those who considered these ephemeral pleasures as bane to their souls. And, in short, of those whose very coming here was not for themselves.

Indeed, only a few individuals have been such ; but yet enough to save the whole world. From amongst all of these holy healers of souls, I call to your minds—two. Whose words would refresh many a weary heart, and whose memory would brighten many a long day of hard toil. Whose righteousness would purify even the most abandoned mind, and whose light would enkindle a longing-fire for immortality. Who descended from the Divinity to take us back. To us who have left home, perhaps, since æons of time. To free us from matter, whose tempting presence has made us even

doubtful about that which is really our own. To guard us against evil, and press back the powers that are seeking our destruction.

Of the venerable names of Plato and Nanak—I remind you. And it is their comparative doctrines, that I intend to make a compendium of.

The sublime theology of Nanak, be it understood, was promulgated, till the Ninth Succession, somewhat mystically and symbolically, and was therefore unintelligible to the uninstructed. Though it was systematically disseminated by the Tenth and last Successor; yet conformably to the nature of his divine genius, it was delivered by him synoptically, and in such a way as to be utterly inaccessible to the vulgar. But when, in consequence of the commencement of a degraded and barren period, it became corrupted through the negligence and confusion of its votaries, then such of the Theomorphists, as happened to live when it was thus deformed; found it necessary to unfold it more fully, in order to prevent its becoming entirely extinct. Mrigindi Deep and Mani, those two great Theomorphic luminaries—by whom this arduous task was accomplished, were the last of the genuine disciples of Nanak. Men who, though they lived in a base age, possessed divine energy, and who having fathomed the depth of their exalted master's precepts, developed their abstruse meaning—through practical demonstrations; and benevolently communicated them in their martyrdom for the universal good.

The theology of Nanak and that of Aristocles is one, and independently the same. It is perfectly harmonious with each other's sentiments. This is a truth. This has hitherto remained closed in a state of oblivion. This *Deo favente et juvante*, I undertake to unlock. But let me not forget to express that in order to elucidate the genuineness of the presented arguments, I have availed myself largely of the

labours of others. Thus in addition to the various ancient writers, I am under deep obligation to the learned recent and contemporary authors, whose excellent passages I have not scrupled to quote almost verbatim. And if what I have thus imperfectly put together—for let it be left hidden from none that I am but an amateur possessing not a jot more than a puerile experience—serves to awaken sufficient *philosophic* interest in the heart of any reader, the object of my desire will have been gained; and I shall have been treated justly.

My debt to my most noble and learned friend, Cyrius Triantaphyllus Costa, is one which I can not adequately express. I had just commenced to study the language of his country before I met him, but so immensely difficult I found its verb, that it appeared to me almost impossible to grasp it sufficiently even for the purpose of continuing the interest at all. However, he encouraged me, and always welcomed me to his study room, and took great pains to instruct me. In particular, I have to thank him for his courtesy in offering me to use his valuable library.

DHĀRM ANANT, ¹M.A.

LONDON, *August* 2340, A.P.

¹ i.e., Mathetes Alethous (Μαθητής Ἀληθοῦς), that is, Disciple of Truth.

THE OBJECT OF MY PRAYER

Love, honour, judgment—all : of these
Blind Power's selfish slaves ;
In sooth I deem fumes virulent,
Shot forth from ven'mous caves.
In their despite endow my soul
With Plato's sacred lore ;
Teach, *Thee, the one*, to contemplate—
Impris'n in flesh no more.
And so with faith till end my days,
With his philos'phy crown ;
Through truth's pure wealth, in place of vice,
Good, well my name renown.

ADORATION

Homage and Tributes to Thee do I pay, O omniscient, omnipotent and omnipercipient Deity. Whose name is True. Who art the Creator. Who art Intrepid, and art Hostile with none. Who art Deathless and hast never been born. Who art, O Lord, the Support of All. Who art True through countless æons. Who wast True anterior to Time. Who art True at the present moment, and Who wilt be True in all futurity. (1)

O Thou, who according to our deeds which we have wrought in our previous lives givest just decree; who helpest the saints and punishest the tyrants. O Supreme Being Thou, who rulest the visible and invisible worlds. Who bringest to the myriads of the human race a change from misery to felicity. Whose benevolence hath enabled the pious minds to accomplish their missions through all ages. (2)

To Theos¹ hail! Hail Phostirpsychicus² unto Thee! Thou art, indeed, the Eternal One. Thee surely will I call the True Wisdom's Sun.

Thee Righteousness I will call. I will call Thee All Beatitude. (3)

Thanks to Thee, O Thou most Sublime Monarch and Controller of this complex universe. Who through Thy propitiousness heardest the cries and wailings of the grievous crowds, and sentest Thy servant the Humble Nanak. Nanak, whom Thou didst appoint the Universal Phostirpsychicus. Nanak our Preceptor, the Son of Kalus, that

¹ God.

² An Enlightener of Soul.

most gracious Spirit, which Thou hadst given us, to deliver us from the bondage of Sin and its penalties. (4)

Nanak, Thou Divine Teacher, to Thee salutation. Greetings to Thee, O our Holy Phostirpsychicus, by whom the enduring Philosophy of ¹Phostir Vivlos¹ was compassionately imparted—the philosophy which succeeded to serve as a boat for the purpose of crossing this sea of passion, in which the world was immersed. (5)

With Thee were born virtue, knowledge and power, and Thou having observed the world, plunged in profound darkness, by the succeeding series of worldly revolutions, wast filled with compassion. (6)

Thou sawest the pitiful and excessively-tedious condition of men, suffering from ignominious superstitions. (7)

Thou hadst realized the plight which Thy fellow-saints were in. (8)

To Thy auditors Thou didst teach the knowledge of the word “Vahguru,” from which the destruction of the pain proceeds. (9)

Indeed, he who knows and contemplates faithfully on “Vahguru,” whatever order of life he may have entered, and whether he be in the state of practising asceticism or self-mortification or even in domestic concerns, he is liberated, yea, he is set free from the bondage of transmigration. His happy-soul is emancipated for ever. (10)

“Thou didst put an end to our former calamities, so in the present instance be equal to Thyself.” For the community,² as Thou Thyself beholdest, is tossing violently in the roughest gale of the ocean of ignorance and from the depths of its wild surges is unable to lift its head. (11)

O Ideal of virtue, “owned most potent by all,” I implore

¹—¹ The words between the numerals mean “A book, by meditating on whose teaching the soul is enlightened.”

² By this I mean the people of the whole world.

Thee; on behalf of the whole human race, I prostrate before thy Scriptures, to find some remedy for us. (12)

Clear our minds of the externals of life, purge ourselves of the husks of temporal desires, and rejuvenate our "spiritual selves." (13)

We are, O Phostir,¹ instead of progress-, retrogress-ing day by day, and the story of our degeneration and deterioration is painful and afflictive, perhaps even to the people dwelling in other planets, if they possess the human affections. (14)

There was a time when Thy most faithful disciples like Mrigindi Deep and Mani were found. Those holy martyrs, who fearlessly and nobly met their death, without uttering a sigh, but did not give up their faith.

Who were perfectly imperturbed, and from their demeanour and discourse they appeared to be happy till the last moment, under the inhuman hand of the executioner.

Who endured hunger and thirst without discontent. Who were obliged to keep company with temptations, but strong enough to control themselves, so as to forbear from offending those whom they ought not to offend. By laying aside their avaricious feelings they assisted one another on all occasions. (15)

Alas! where are these fortitudinous men who could prevent their anger from going so far as to cause them repentance? Where are, O Phostir Decatus, Thy faithful followers who had entirely banished the evil of rivalry? Who delighted in nothing so much as in the association of virtuous and wise men. Who prided on the admirable conduct of their fellows, and not on their own. Who rejoiced at the good fortune of their brethren not less than at their own. (16).

¹ Short for Phostirpsychicus.

It is sorrowful to say, O Saviour, that the reverse is found to-day.

Every one wishes to attain honours for himself. The desire of aggrandisement is found in all, which excites ill-will and gives rise to envy. (17)

Thou didst once, O Sovereign, regulate our state,¹ healed our sickness, and freed from wickedness. (18)

O ²Love Crowned,² Disciple of the Sword,³ why dost Thou not come again from the worshipful ⁴Hem Kent,⁴ to us who are subdued by the Prince of Darkness. (19)

"We are on the wreck in our timorous spirits, quivering with dismay; O Healer awfully anxious to see Thee." (20)

Tell us, Thou Son of adorable Gujri, who sittest enthroned on Thy glorious seat, encircled by the Five Beloved Ones in the Blissful Land, as to when must we restore our Kingdom of Faith. Thou, in the case of our previous troubles, didst thoroughly exterminate the flame of mischief; but again, ye martyrs, we are suffering incalculable miseries. (21)

Wherefore, O ⁵Rider of Blue Horse,⁵ send Thine aid and cause a spiritual hero to come back to us. (22)

"O Thou that wieldest the sovereignty of the fiery lightning," O Hergobind our Phostir Hectus, blast by Thy thunderbolt the seed of impiety. O mighty ⁶Ram, Lachman, O Krishan,⁶ behold how terribly the despicable roar of mental monsters rolls around us. (23)

"Be merciful, O Divinity, be merciful." (24)

Having invoked Thy Divine Majesty, to Socrates ἄν, that wisest of men; then to Plato, the Deus Philosophorum,

¹ Mental, of course.

²⁻³ The words between the numerals constitute a title of the Phostir. While ³ is an epithet of the Deity representing His power for the destruction of nefariousness.

⁴⁻⁴ An ancient name for an unidentified mountainet somewhere in the Himalaya.

⁵⁻⁵ An epithet of the Phostir Decatus.

⁶⁻⁶ Philosophers of prehistoric India.

the sempiternal intellectual key of whose noble intuition doth enable the mortals to open the sublime spiritual lock of the Holy Phostir Vivlos and, having entered the True Theosphere,¹ merge for ever into its Centre of Glory. (25)

I pray and bow with folded hands before Thee,
O Lord. (26)

May I not through Thy guidance injure anyone's feeling ;

May I develop strength to be serviceable to others ;

Illumined may my study be ;

May I never turn my face away from Thee ;

Mayest Thou always, and in my endeavours to do this work, be with me ;

For without Thy assistance helpless and feeble like an ant, O Anant, Anant is but a Castle of Indolence. (27)

All Excellent, to Thee I speak and supplicate ;

Thy praise is beyond measure, for

2“ Were I to make all the islands my paper, and the seven seas my ink ;

Were I to cut down all the trees and turn them into pens for writing ;

Were I to make Minerva dictate for millions of ages ;

Were I to write with the hand of Mercury, O Thou, who holdest the destroying sword, I could not please Thee even a little without offering Thee Homage.” (28)

¹ It is a fact that no one has seen electricity, but the electric spark is visible. The Deity Himself is invisible to our eyes. He is intangible and inaccessible to our senses like the luminiferous ether. But by His works we are aware of His existence. It is impossible to define Him in human language. And what is meant by the Theosphere is, any region where the perfect saints of God dwell and meditate upon Him without regard to time. It is during the ceaseless contemplation of such individuals that the Deity is perceived.

² A hymn from the Phostir Vivlos.

DERMUS

(1)—Mother of heroes—the desolators of Troy, Prosperity, Sweet Hellas, who gavest birth to Melesigenes and the serene Seven Sages. Thou didst, in truth, produce Herodotus and Hippocrates, the fathers of history, science and art.

Doubtlessly thou didst charm with tragedians Æschylus, Euripides and Sophocles. Not less thou didst present comedians Aristophanes and Menander.

(2)—By far the most refulgent lustre round thy name had diffused by the Genius of the Divine Socrates.

Indeed, thou wast to be envied, most glorious Hellas, whose sanctimonious breasts did Plato suckle. All hail to thee! where the Athenian Bee idealized and the Stagyrite disputed.

(3)—Where the Sphinx sat into the neighbourhood of Thebes to propound enigmas, and devoured all those who attempted to explain but did not succeed. Where Œdipus gave the correct solution, and on hearing which the monster perished. Where Sappho sang the praises of Eros and of Hymen. Where Anaximander speculated concerning the generation of the existing universe, and held that the earth was of a cylindrical form. Where Anaxagoras flourished and laid the foundation of the Attic Philosophy. Where Xerxes terrified on the Pass of Thermopylae, and Leonidas immortalized the name of Sparta. Where Themistocles exhibited the tactics of war, and gained the famous victory at Salamis. Where Pericles administered in thy golden age, and Alcibiades prided on the beauty of his person. Where Agesilaus reigned, and Xenophon panegyricized. Where Alexander planned to subdue the world, and died Darius by being murdered. Where

Demosthenes delivered his unrivalled orations, and Epicurus ¹“taught that the happiness of mankind consisted in pleasure, which arises from mental enjoyment and the sweets of virtue.” Where Euclides investigated the laws of geometry, and Diogenes basked in the blazes of the sun.

(4)—O Creator of these children, who wrote and spoke the most perfect, powerful and efficient of all languages, which, “to educate the intellectual faculties of the mind, possesses far more than any other language, superiority to its exquisite beauty of form, to its marvellous variety of inflexion, to its unfailing adaptability to express every shade of thought and feeling, to its inexhaustible richness, and its capacity to form compounds, as well as to its perfect harmony of expression. It was well said of old, that if the Gods came down on earth and spoke the language of man, their speech would be Greek, for no other speech could more approach the Divine.” ²“In Greek literature we find not only the greatest and grandest of all literature, but the fountain-head of all European literature. Almost every kind of literature was the actual creation of Greek genius, which perfected what it created, and even to this day the Greek treatises on ethics, logic, geometry, are still unrivalled as masterpieces and models, and still bear fruit in abundance, to the gain and glory of the human intellect wherever it is cultivated.

(5)—Physically, who were a most beautiful race, and ³“endowed with a marvellously quick and fine sense of the beautiful, which they carried into everything, especially into poetry, sculpture, architecture and oratory.”

(6)—Thou art, O dearest of all lands, ⁴“in everything the starting point of modern civilization. Homer is not

¹ From T. H. L. Leary in “Universal Instructor.”

² *Ibid.*

³ *Ibid.*

⁴ “Ancient Philosophy.” Cambridge University Series. By J. B. Mayor.

more the primary source of Western Poetry than Socrates of Western Philosophy. Allowing as much as we will to Semitic and Teutonic influences, it remains true that for Art and Science and Law, for the Philosophy of thought and of action, nay, even for Theology itself, we are mainly indebted to" thee. ¹" Even that which we call 'common sense' consists of little more than the worn fragments of older systems of thought, just as the common soil of our gardens is composed, in great part, of the detritus of primeval rocks. As we trace backwards the march of civilization, we find extraordinary contrasts in the degrees of progress made in its different departments. In some departments, as, for instance, in the inductive sciences and in mechanical inventions, the early stages have only a historical value; in others, as in geometry, we still use the text books written two thousand years ago. So in the arts. While in sculpture we despair of approaching" thee, and in poetry we may claim equality, at least, if not superiority.

²" How stands it with regard to (the natural) Philosophy? Here, too, we find the same variety. While the fanciful speculations of the ancients as to the constitution and laws of the external universe have for the most part vanished away before the touch of reality, and given place to the solid edifice of modern physical science; while immense additions have thus been made to our knowledge of the external universe, and of man as a part of the universe, that is, of the anatomy, the physiology and the habits of the human animal, there has been far less advance in the knowledge of man as a moral and intellectual being. Thus deductive logic remains in its essentials the same as when it was first given to the world by Aristotle, and neither in Psychology

¹ "Ancient Philosophy." Camb. Univ. Series, by J. B. Mayo

² *Ibid.*

nor in Ethics can it be said that the ancient systems have been finally superseded by any generally accepted system of modern times. And yet, in spite of all this, is there any modern work of systematic morality which could be compared with Aristotle's Ethics for its power of stimulating moral thought? Most moderns appear to write under the consciousness that they are uttering truisms; or, if they escape from this, it is by running off from the main highway of morality into by-paths of psychology or physiology or sociology. Again, they are hampered by the suspicion that whatever concerns moral practice is more impressively and effectively treated of by religion; or else they consign, what, supposing it to be true, is the most important part of morality, to the region of the unknown and unknowable. The ancient moralists knew no such restrictions. Aristotle's, and still more Plato's, theory of conduct was no stale repetition of other men's thoughts; it was the full expression of their own highest aspirations and discoveries in regard to the duty, the hopes, and the destiny of man. And thus there is a freshness and a completeness about the ethics of the Ancients which we seek in vain in the Moderns."

(7)—Such excellent and just opinions, O Hellas, the eminent scholiasts of the passing days form of thy worthy sky. A sky most deific, intellectually-elevated, and supremely adored: wherein did the Sun of Virtue shine. But, misadventurously, O Wondrous Potter, thou hadst forgotten to moisten thy clay with the sentiment of gratefulness. Ah! this led to the cause of thy own demolition. Thou inheritest no other possessions but the commiserations of the succeeding generations.

To apply to thee a prophetic passage of Euripides: "Alas! O my mother, who from kingly palaces, hast beheld the day of slavery, how unfortunate art thou now, in

the degree that thou wert once fortunate! but some one of the gods counterpoising thy state, destroys thee on account of thy ancient prosperity."

What could be more heart-rending to a Philhellenist than the following information. Aye! never did my heart so incessantly shudder as when I read: ¹"The early Sultans were mostly great men and great rulers; their government was vigorous, and if stern—often cruel—it was far from being always unjust. With those later detestable tyrants and voluptuaries, in whose characters weakness and wickedness were combined, the Hellenes became exposed to the exactions and insults of innumerable subordinate despots, and could no longer, with the same confidence, 'flee from petty tyrants to the throne.' One privilege after another was curtailed, or withdrawn altogether, until at last it was made penal to teach a Greek child either the language or the religion of his fathers. In order to keep alive the fire of Hellenism and save the nation from being altogether lost in a flood of ignorance—moral, intellectual and religious—it would seem as if God" encouraged them through the language of Akenside, saying:

²"Yet be not ye dismayed. A gentle star

Presides o'er your adventure. From the bower

Where Wisdom sat with her Athenian sons,"

³and put it into the hearts of the leaders to hold night assemblies for the purpose of instruction; and one is forcibly reminded of this in the little song:

φεγγαράκι μου λαμπρός.

"O pretty little moon,
Shine out and guide my way;
And while I steal to school,
Let not my footsteps stray.
There knowledge good to us is given:
A precious gift sent down from heaven."

¹ Greek Lays, etc. Translated by E. M. Edmonds.—Introduction.

² The Pleasures of The Imagination.

³ Greek Lays.

(8)—Again, when I turn my thoughts to the many deeds of daring of the Hellenes during that eventful period—the War of Independence—the period when thy mightily-rejuvenized sons rose in arms to recover thy freedom, innumerable examples of heroism present themselves to the view. ¹“The Greeks had to rise against a tyranny of 400 years’ standing, the greatest evil of which was that it tended to make its victims well nigh as debased and as barbarous as its ministers. In thus considering the position of the Greeks, it is much to their honour that they had virtues left—that they had sufficient valour, sufficient unity and constancy to carry on the struggle at all. . . . Then we find that the poets, by their war-songs, almost electrified the whole population, who rose as one man to fight” for the noble cause in the righteous war.

Indeed, it was “a prominent and unique feature in that great struggle, that there appeared no leader on the Greek side; the movement was essentially one of *the people*, and throughout their fiery ordeal we fail to come across one real chief, claiming either the confidence or the obedience of the nation.”

The fates of Suli, Chius and Missolonghi only, are sufficient in themselves to exemplify the spirit of the whole history of that time. “A period when the brave Suliots maintained their sturdy independence against all the forces led for their overthrow by Ali Pasha of Epirus.” Whose “troops, composed of diverse elements, mustered at the least 20,000, chiefly Mohametan Albanians, who were stimulated to fight in their master’s cause.”

“In the heroic defence of hearth and home, the brave people of Suli could not muster, at most, more than some 1500; but the sacredness of their cause animated them

with almost more than human courage. Even women and boys fought against the common foe.

“Where all made themselves conspicuous in repelling the fierce onslaughts of Ali’s troops, it would appear invidious to particularise persons. History, however, has left on record two names, towering above their fellows as ‘the bravest of the brave’ — Photo Tzavellas, and the good priest Samuel, who was known indifferently as the Caloyero or Papás by the mountaineers. During the period under notice, this remarkable man arrived at Suli: from whence nobody seemed to know. His antecedents were a mystery, and remained so; but he came to throw in his lot unreservedly with the hardy mountaineers. And the devotion that he exhibited to their cause gained him in a very short time the entire confidence of the people, and he was appointed their polemarch or minister of war. He fulfilled all the duties that devolved upon him as a religious priest, whilst at the post of danger he was ever foremost.

“The Greeks, ever allured by the marvellous, crowded round him with enthusiasm, and followed his footsteps from village to village. . . . His ascetic piety, his wild and prophet-like aspect, his fastings, his preachings, and, above all, the purity of his patriotism, served to endear him to his companions. During the last close investment of their mountain strongholds by Ali’s forces, the Suliots had to undergo the greatest privations, being at one time reduced to such straits as to be compelled to subsist for a while upon grass boiled with a little meal.

“The end, however, drew near, as Ali found means by corruption to accomplish what he had failed to do by dint of arms; but even in their direst extremity the Suliots were able to obtain terms, viz., permission to retire to Parga, and compensation to be given for the large quantity of gunpowder still in their magazine. The transfer of this latter

was undertaken by the brave Caloyero, who remained behind with five companions for the purpose, whilst the inhabitants left in companies under the different chiefs.

“The last act of the Papás was in full keeping with what had gone before, and proved that the confidence reposed in him had not been misplaced.

“When the negotiations were concluded, he was asked by Ali’s secretary what treatment he expected now that he was in the Vizier’s power (who, it should be added, purposed having him flayed alive), the reply was characteristic of the man :

“ ‘He can inflict none,’ said Samuel, ‘that can have any terrors for one who has long hated life, and who thus despises death,’ suiting the action to the words by discharging his pistol into a barrel of gunpowder upon which he was seated. The terrific explosion which followed shattered everything into atoms, one Greek alone escaping.

“It would take too long to follow the poor Suliots in their retreat. Harassed and cut off by Ali’s forces, comparatively few ultimately reached a place of safety ; but Photo-Tzavellas shone with additional lustre on account of the skill and bravery he exhibited in conducting the band under his command through so many dangers. The protracted defence and heroic conduct of the Suliots in the last extremity exercised a great moral influence on the minds of the Greeks everywhere, and very materially prepared the way for the War of Independence.”

(9)—How Constantinus Canares, the then youthful sailor, avenged the butcheries and rapine committed by the savage Asiatic hordes on the peaceful and defenceless inhabitants of Chius (a home of learning and civilization), will I repeat in the language of ¹Gordon :

¹ History of the Greek Revolution (2 vol.), vol. I., p. 366. Thomas Gordon, F.R.S., Major-General in the Greek Army.

“The fast of Ramazan ended on Wednesday, the 19th, and the Grand Admiral celebrated, on the night of the 18th, by a splendid entertainment, the approach of the Moon of Bayram, which he was not fated to behold. Surrounded by the blood-stained trophies of Scio, he had forgotten the vicinity of the Greeks, who, since their previous failure, lay in the harbour of Psarra, meditating a plan for his discomfiture. We have now to narrate one of the most extraordinary military exploits recorded in history, and to introduce to the reader's notice, in the person of a young Psarriote sailor, the most brilliant pattern of heroism that Greece in any age has had to boast of; a heroism, too, springing from the purest motives, unalloyed by ambition or avarice.

“The Greeks were convinced, that if they did not by a decisive blow paralyse the Turkish fleet before its junction with that of Egypt, their islands must be exposed to imminent danger: it was proposed, therefore, in their Naval Council, to choose a dark night for sending two brulots by the northern passage, while at each extremity of the strait two ships of war should cruise in order to pick up the brulottiers.

“Constantine Canares of Psarra (already distinguished by his conduct at Erisso), and George Pepinis of Hydra, with thirty-two bold companions, volunteered their services; and having partaken of the Holy Sacrament, sailed on the 18th in two brigs, fitted up as fire-ships, and followed at some distance by an escort of two corvettes, a brig and a schooner. They beat to windward in the direction of Tchesmè, under French and Austrian colours, and about sunset drew so nigh to the hostile men-of-war that they were hailed, and ordered to keep off: they tacked accordingly, but at midnight bore up with a fresh breeze, and ran

in among the fleet. The Psarriote brulot commanded by Canares, grappled the prow of the admiral's ship anchored at the head of the line, a league from the shore, and instantly set her on fire; the Greeks then stepped into a large launch they had in tow, and passed under her poop, shouting the ancient war-cry of the imperial armies of Byzantium.

"The Hydriotes fastened their brig to another line-of-battle ship carrying the treasure and the flag of Reala Bey, and communicated the flames to her, but not so effectually, having applied the match a moment too soon; they were then picked up by their comrades, and the thirty-four brulottiers sailed out of the channel through the midst of the enemy without a single wound; they had, however, in their barque a harrel of gunpowder, determined to blow themselves up rather than be taken. While they departed full of joy and exultation, the roads of Scio presented an appalling sight. The ship of Capitan Pasha, which, in a few minutes became one sheet of fire, contained 2286 persons, including most of the captains of the fleet, and, unfortunately, also a great number of Christian slaves; not above 180 survived, for the guns going off deterred boats from approaching, and two of those belonging to the vessel foundered from being overloaded with men endeavouring to save their lives. Although the ship of Reala Bey got clear of the Hydriote brulot, and the flames were extinguished on board of her, yet she was so seriously damaged as to be unfit for ulterior service; and the brulot, driving about the roadstead in a state of combustion, set fire to a third two-decker, which was likewise preserved through the exertions of its crew. Overwhelmed with despair, the Capitan Pasha was placed in a launch by his attendants, but just as he seated himself there, a mast falling, sank the boat and severely bruised him; nevertheless, expert swimmers

supported Kara Ali to the beach, only to draw his last breath on that spot where the Sciote hostages had suffered!

“For three-quarters of an hour the conflagration blazed, casting its light far and wide over the sea and the coast of Asia, and alarming even the city of Smyrna, whose inhabitants contemplated with wonder a bright streak in the south-western sky. At two o'clock in the morning of the 19th the flagship blew up with a dreadful explosion. It would be difficult to paint the consternation of the Turks: all their vessels cut their cables, some running out of the southern channel, others beating up towards the northern; if the Greek squadrons had been at hand to take advantage of their confusion, the Sultan's armament might have been annihilated. Within the isle the disorder was not less: when the admiral's ship exploded, the Mohammedans uttered lamentable cries, and most of them bent their bodies to the earth. Abdi Pasha spent the rest of the night watching by the mortal remains of the Capitan Pasha, which were interred before noon. This melancholy ceremony wound up to the highest pitch the fury of the Ottoman troops; 20,000 of them rushed into the mastic villages, killing or enslaving the people, and in spite of the resistance of Elez Aga, the 19th day of June consummated the ruin of Scio. In the month of August the total number of Christians living on that island did not exceed 1800, and the most populous village had only twelve indwellers.

“From such desolation we turn with pleasure to a subject worthy of delight and admiration—the triumphant return of Canares and his valiant companions. It was a proud day for Greece when those intrepid men, entering the Psarrian harbour amidst the firing of cannon, ringing of bells, waving of banners, and the acclamations of the seamen and citizens, doffed their slippers and walked in silence to a neighbouring temple, to render thanks to

Providence which had granted to thirty-four champions so signal a victory over the infidel host. Their success dispelled every gloomy idea from the breasts of the islanders, and carried terror into the hearts of the Turks, whose navy fled to Mitylene and Tenedos, cautiously avoiding the vessels it met lest any of them should be a brulot."

(10)—This and other bright examples did not fail to produce fruit in the steady growth of Phil-Hellenism; but what undoubtedly contributed more than anything else to gain the sympathy of Europe and accelerate practical intervention was the fall of ¹Missolonghi. ²"And what heart capable of any generous emotion does not kindle at the name of Missolonghi? Month after month the little band of heroes in the city beheld land and sea covered with the camps and fleets of the Turks and Egyptians. Yet not a man dreamed of surrender." What men with arms in their hands could dream of it, while they saw priests, and women, and children writhing on the stake beneath the walls?

At last came that terrible night, that fearful sally which will live in the pages of history as long as the world stands. During the last three weeks of the siege the chief articles of food had been seaweeds and the leather of their shoes, which, softened by a little oil, was almost regarded as a *delicacy*. In the streets there were seen lying old and young, men and women, sick, famished, or dead. To save the remnant, it was resolved to make a sortie, and on the night of the 22nd April, ³A.P. 2255, out of 3000 men the bravest warriors were selected to force a passage, sword in hand, through the whole hostile army surrounding the beloved city. A number of others unable to follow, either

¹ Here Lord Byron died in 1824 of Christian era.

² Mathias Jenkyns.

³ A.P.—Apo Platonus—From the birth of Plato. Jesus was born 423 years after the glorious son of Ariston.

from age or disease, or unwilling to leave their beloved homes and the tombs of their ancestors, assembled near the powder magazine and calmly awaited the end.

When the moment arrived, the Greeks best able to fight took the lead, being followed by all the young men at arms. *All the women* were likewise armed and *disguised as men*, many carrying a sword in the right hand, and an infant either in the left or fastened to their backs. They were followed by the old men, women and children, under the protection of a body of soldiers forming the rear. When at last the order was given in a thundering voice, "Forward! Forward! death to the barbarians!" with superhuman courage the vanguard of the Greeks rushed on the fortifications of the enemy, and nothing was able to stop their progress. Not the savage hordes of Reshid, not the disciplined battalions of Ibrahim the Egyptian, could endure that desperate charge. However, some one shouted out "Back into the town!" and great numbers were driven back by terror. With these the Arabs and Turks entered the city, and fearful scenes were enacted, which lasted the whole night. The Greeks fired the magazine, and next morning Missolonghi was a blackened heap of ruins, among which some 3000 Greeks were buried, together with many thousands of their enemies. Of those who cut their way through, only some 1800 succeeded in escaping to a place of safety, the remainder having fallen heroically as martyrs in the cause of liberty. Missolonghi fell, but her ruins served to draw the attention of all Europe to the fact that it was high time, in the cause of humanity and justice, for the Western Powers to put an end to a conflict that had raged so long and so relentlessly."

(11)—Who is justified to represent the modern Greeks as a degenerate race? And who is not inclined to judge of their intrepidity as having approached, if not excelled, the

valour of their ancestors who fought in the immortal battles of Marathon, Plataea, Thermopylae, and Salamis? Who is not reminded of Leonidas and Themistocles, when he is made aware of the defence of ¹Kleisova by Kitsus Tsavella—with only 130 men—against the combined forces of the Satrap of Egypt, Ibrahim, and Kintahi Rhesites Bey?

How immensely delightful it is, O Hellas! to read or hear this charming ballad:

²A Turk went down to Kleisova
With flag of truce in hand,
And standing 'fore the walls he thus
Outspoke his lord's command:

"Sons of the Greeks, the great Satrap
Offer of grace doth send —
To yield with honours, and withal
Would treaty fair extend.

If one there be who can discourse
In tongue of Turk or Gaul,
Straight let him forth for colloquy
In faith and trusting all."

Then ³Notes on the walls who stood
A scorn defiant flung,
And from his lips in irony
This biting sarcasm wrung —

⁴"We speak one language, that of arms—
We all that tongue well know;
Bid your Satrap to bring his hordes
We'll meet him—but as foe.

And to his bond of love we'll place
The bullet for a seal."

Rage tore the heart of the Satrap
Though nought his looks reveal.

¹ Kleisova is an islet in the lagunes of Missolonghi.

² The writer is a Greek poet, George Zalakostas, who died in 1857 of Christian era. He was himself with his father and brother fighting at Missolonghi, and to the end of his life devoted alike to the Muses and to military affairs. It is translated by E. M. Edmonds in the Greek Lays.

³ Notes Botzares.

⁴ *Ἡμεῖς εἰμεθα ἀγράμματοι, γλώσσας δὲν ἐμάθαμεν, ἐμάθαμεν μόνον τὰ πολεμώμεν*, was the answer given from the fort of Missolonghi; as also *Ὁ μεταξὺ Ἑλλήνων καὶ Τούρκων συμβιβασμός εἶναι τὰ ὄπλα*, i.e., "Between Greeks and Turks the only treaty is arms."

But opening wide his clenched hand,
 Rhesites signing near.
 He points to Kleisova, and says,
 "Would'st thou win honour here

I'll keep the harbour with my spears,
 1Port's and Tolma's mine
 There stands unconquered Kleisova—
 This glory shall be thine."

Biting his lip Rhesites said,
 "Those brilliant battles won,
 Were by thyself and spearmen gained
 When all tho work was done—

When fire had laid brave warriors low,
 Like ashes strewn on ground;
 For never in *dead* soldiers' hands
 Were flashing falcions found.

Not mortals they — bnt demon foes,
 Who those mud walls defend;
 Mayhap my men may pause ere they
 With odds unseen contend.

Let be — to Kleisova I'll go
 If worsted in the fight;
 Thy spearmen let the Frenchmen lead,
 The saved we'll count at night."

At last the destined morn arrives,
 That shall the radiance shed
 Of glory, and undying fame,
 Aronnd Tsavella's head.

See, where the fleet in circle formed,
 Comes on in thick array;
 With fire and flame—in eager haste
 Kleisova low to lay.

The heavy fleet of boats bows down
 Beneath her guns' recoil,
 Our island staggers, quivering;
 From bulwarks falls the soil.

But calm and quiet saves us 'neath
 That round of ceaseless fire;
 Whilst vaunting loud, Rhesites' host
 Breathes hate and vengeful fire.

1 Isle of Porus.

2 There was great jealousy between the Satrap and Kintahi.—E. M. Edmonds

With flaming rage, and furious yells,
 They strive the walls to gain;
 Four times from blood-stained flags they plant,
 The waters cleanse the stain.

Forced by our ardour, back they flee
 In wild disordered rout;
 Rhesites from the heights beholds
 And turns his horse about.

And hotly spurring to the shore,
 He bars the vessels' ways —
 And grasping climbs the foremost prow,
 And thus their landing stays.

"Whom flee ye now, O Turks?" he cries;
 "Shame, shamé upon you fall:
 There's not one hundred men down there
 Enclosed by yon mud wall!"

The boats' prows turn again, the Turks
 The stubborn fight renew;
 The many slain are like a pall
 O'er those the first shots slew.

Like lightning's flashes, quick we fire,
 Our shots the shore pile high;
 When whizzing one blest bullet wounds
 The vizir in the thigh.

Then follows flight more shameful still
 Headlong the boats they seek:
 Ha! how full oft the flying balls,
 Those fleeing knees made weak!

Whilst unto God we sing our lauds,
 Pale with wan terrors they:
 And thousands dead Rhesites leaves
 In wet beds laid this day.

Mehemet's son upon the shore,
 'Mid legions, mocking said —
 "The *demons* conquered Thee, let's see
 What *verve* our spears have bred."

Casting a burning glance to heav'n,
 He cried, "If God thou art" —
 But straight the blasphemy he stayed,
 And hid it in his heart.

Quick, the well-trained Egyptian host
 Swarmed o'er the vessels' sides;
 Not tumult-rife Albanians these,
 Nor curbless Asian tribes.

The trumpets bray their thousand blasts,
 The clashing cymbals clang;
 Barbarian myriads from the shore
 On swimming horses sprang.

With slender spear and measured tread
 On came they—after each—
 O'er phalanx dead, as wave on wave
 Sweeps o'er the wild sea beach.

Terrific strife! Egyptian hosts,
 Aye—ever coming on;
 But Kleisova's unwearied swords
 To the waters sweep them down.

Death with his chilling breath of fear
 Full oft their lines disbands,
 But still a courage bred anew
 Bears back the wavering bands.

'Tis the third hour of struggle waged,
 Three hours of murderous roar;
 But now will swords alone engage,
 For powder is no more.

Striking his brows the fierce Satrap
 Bids them his banner bear;
 And leaves the tents, for onslaught new
 The brazen trumpets blare—

The trumpets blare, with measured tread
 The prompt battalions pour;
 The waves they murmur 'neath their march,
 The wind gives back their roar.

Straight as one breast the many form,
 And flaming torches hold;
 It seems the day of doom hath come
 To those that scene behold.

From the mud walls of Kleisova
 A bloody streak appears—
 Th' Egyptians' lines are falling down,
 As fall the ripe wheat ears.

All 'round there surges deadlier strife,
 With hate and stubborn will,
 Those Arabs, or the scorching balls
 Or cleaving falchions kill.

Tsavella then with mighty shout
 Crieth, "From walls why fight!
 Forward! let swords this contest end,
 Forward! on earth alight."

Quick from the wall we spring with zeal—
 Quick flows the Arab blood;
 Trembling, they cast away their spears,
 Fast flees the scatter'd brood.

No order now—in tumult wild
 Fast do the leaders flee;
 Most need no flight, for dyed red
 Their graves lie in the sea.

A blood-stained scene of woe beholds
 That setting sun awhile;
 But the struggle ended gloriously
 For our poor barren isle.

Rhesites leaves his thousands dead,
 The Satrap some thousands clear.
 And thirty heroes we laid in earth
 The holy church anear.

(12)—This proved that the heroism and genius of thy sons had not been dissipated in the heat of barbarism. This proved that the chivalry and the gallantry of thy people had never been affected by the pusillanimity of its usurpatory environments. This proved that the interest which the insignificant spot of earth, bearing thy name, gave, had truly never been equalled by the vastest empires. And above all in the year 2259, from the sacred birth of Plato, this proved, dear Hellas, thy Absolute Independence.

O thou, in whom there is an everlasting delight, fairer than all the blisses of earth, seat of Academy—the retirement of the best image of his author, far from thee be disappointment and ignominy! Mayest thou soon or late reclaim what is still thine! and may no resistance be

able to face thee! The spell of thy person may never enfeeble! May the isles which stud the blue Ægean Sea be sempiternally illustrious! For what mystic legends and heroic memories do these wondrous islands recall! May the Saronic Gulf and rocky Ægina be always there to cheer us up when we advance towards thee!

Aha! though the renowned Salamis and the harbour of Piræus captivate us, by reminiscence, in their never-fading beauties; yet it is not until we commence to explore Athens, the "Violet Crowned," that we feel the full force of thy spell. No city like Athens opens the flood-gates of memory. No city like Athens gives pinions to fancy. How in the theatre of thought are re-enacted the dramas of the past! In this "Holy Land of the Ideal" forms of exquisite beauty hover above and cluster around in richest profusion, for here art and poetry attained their noblest perfection. Oratory and philosophy acquired such excellence and renown that Demades declared that the crest of Athens should be an immense tongue. The sculptured forms of deities and heroes were so abundant that Petronius said it was easier to meet a god than a man. The aroma of valorous deeds perfumes the atmosphere. The names of its great men are familiar to all the professions, arts and sciences. They have encircled Athens with a halo that has illumined the world.

Every rock and remnant in this city, every hill and dale in its environs, every prospect from its eminences, suggests its peculiar legends and achievements, its adventures of love and daring, its episodes of martial and political note.

"Where'er we tread, 'tis haunted, holy ground,
And one vast realm of wonder spreads around."²

¹ T. Cook.

² Byron.

ATRUS

A

Hail, hail, hail, a man hath come,
By whose favour the whole world shall be saved.
The object of his coming was
That through him the One might be remembered.
He was saved himself, and he saved the world:
To him, Nanak, I ever make obeisance.

PHOS. VIVLOS. SUKH. 23:8.

(1).—One thousand eight hundred and ninety-eight years after the noble birth of Plato ; 2222 years after the foundation of Rome ; 2216 years after the commencement of the Babylonian era ; in the year 1780 of the Selucid era ; or, 16 years after the capture of Constantinople by Turks ; 14 years after the beginning of the Wars of the Roses in England ; 23 years before the discovery of America by Columbus ; 29 years before the discovery of sea-route to India by Vaso De Gama, was born Theomorphus ¹Nanak.

Tilvundis, a village on the banks of the Hydraotes, not far above the modern capital of the province which is situated in the north-western frontier of Hindustan, had the honour to give him birth. At the time when that country was governed by the brutish barbarians, the diabolic hordes, the heinous debauchees, the most wicked and inhuman tyrants of all periods. Those who had harassed and shaken the very earth under their feet, by their nefarious crimes. A species of that most hated, cursed and pestilential genus, by whom not only that but many other sacred lands were

¹The word NANAK is a compound of two Sanskrit words: Nāyā=ā leader, guide; and Nikāyā=an assemblage, a group, class, association of persons who perform the same duties. The name is first of its kind, and was invented to suit the sublime individuality of this Holy One; before whom it was never given to anyone whatever.

ravaged. By whom the honourable was divested of his office and dignity; the unhappy bride was deprived of her connubial felicitations; the unfortunate mother was made destitute of her son or daughter; and the blessings of a sister invoked upon her brother were rendered fruitless. The impious demons in human form. Whose ignominious and viperous oppressions did not spare even those by whom they were begotten and nurtured. In whose reigns Liberty had fled to Olympus. Truth, Knowledge, Science, Art and Philosophy had hidden themselves in the cavities of mountains. Fortitude, Prudence, Temperance and Justice had taken their repose in the invisible world. The descendants of holy hermits, saints and ascetics were metamorphosed into dreadful human beasts. The sons of mighty heroes were changed into effeminate charlatans. The indestructible intellectual element of the soul was poisoned and appeared almost destroyed. The Concupiscence and Irascibility were ruling the universe. The evil spirits of the Styx had taken possession of the dwellings of the gods, and the land of sweet sages was turned into Tartarus.

Under such circumstances at all times the Deity, through His merciful disposition, has been sending some virtuous souls to restore the goodness, and uproot the sin. With this sacred motive, then, did Theomorphus Nanak come.

(2).—It is no doubt in the power of God to accomplish this task merely by His word or wish. But this He does seldom. The divine advent of Nanak was characterized by many novel events at the time of his nativity. Though

1 "Fearlessness, cleanness of life, steadfastness in the practice of wisdom, almsgiving, self-restraint, and sacrifice, and study of the Scriptures, ansterity and straightforwardness;

"Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness;

"Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata,"

the massive bodies like stars did not guide the distant wise men, who desired to go unto the Holy Babe to pay respect, the light of Truth within themselves led their way, and they went and saluted him.

His father's name was Kalus, and mother's Tripta. The name of the clan to which he belonged was Baides. Those that have searched into his pedigree, say, that Ramchander, the son of Dasrath, a famous king of the Solar Dynasty, was the founder of the family; and that by his mother's side, he was descended from a pious man. In his childhood he did not play like other boys of his age, but was always occupied in his meditations on the Supreme Lord. At the age of five years he began to talk of divine subjects, and in Tilvundis every place with which he had any association is deemed sacred. When he reached the age of seven, Kalus asked the village astrologer to select an auspicious date for the commencement of his education. Accordingly, he was put in a school.

The schoolmaster wrote the alphabet for him, which he copied from memory after a day; and at the same time composed an acrostic on the alphabet, each verse beginning with a word whose initial letter was taken consecutively from the alphabet. Some of them are as follows :

1. **S**upreme is the Lord of All, Who hath created the universe. Fortunate is their coming in the world whose hearts remain attached to His service.
2. **I**nfinite Primal Being is the Giver; He alone is true. Verily whosoever understandeth the meanings of these letters, he is liberated.
3. **T**errible and deep is this ocean of life, and none findeth its end.
World hath no boat or raft, and is drowning;
Thou savest, O Saviour King.

He continued attending school for some time. One day he remained silent in the class, and when asked by the teacher why he was not reading, "I prefer," said he, "the study of divine knowledge, and of that thou knowest nothing, O grammar-master, to teach me." And then uttered these words :

a "Burn worldly love, grind its ashes, and make it into ink ; turn superior intellect into paper.

"Make divine love thy pen, and thy heart the writer ; ask thy spiritual guide, and write his instruction.

b "Write the Holy name of the Lord, and His praises, and say, 'He hath neither end nor limit.'

"O mortal, learn to write that ; so that, whenever God wants to examine it, He may find it a true mark of thy devotion."

(By doing so),

"Greatness, everlasting joys and delights are obtained in the invisible world.

"They, in whose hearts is the true name, have the marks of it in their ACTIONS. Not by idle talk but by Divine Mercy and prayer is virtue acquired."

(3).—Having thus shown his proficiency, Nanak left the school, and engaged himself in private study, and associated constantly with sublime thinkers. He knew the teachings of all philosophers and renowned reformers.

The satisfaction which he derived from spiritual thought and sublime association he thus expressed :

"The hypocrites practise hypocrisy, and gastronomists practise gastronomy ; the penitents practise penance, and rub and bathe themselves at the places of pilgrimage ;

"But let *me*, O Blessed ONE, listen to Thy praises, if anyone sits and sings them to me."

(4).—When he attained the age of nine, Kalus determined to have him invested with the Brahmical¹ thread. For,

¹ A ceremonial cotton thread worn by the high class Hindoos.

then, in that country until this was done, the boy was not considered clean. When the members and the relations of the clan, and the neighbours and acquaintances had assembled; and when the preliminary rites had been duly performed, at some favourable astrological conjunction the priest commanded his sacred volume to be unveiled and opened immediately at random. This was faithfully done, and the oracle was found to be propitious. After this the bards came, who chanted genethliacs, for it was customary in those times to think that the boy was now born spiritually. And then the thanksgiving hymns were sung to the Almighty, and in the midst of that blissful harmony the ambrosial pudding was dispensed. Whereon the priest took his proper seat, and proceeded to put the *thread* round Nanak's neck. But the boy refused to accept it, and asked the priest what advantage could one derive by putting it on. The priest failed to satisfy him with his answer, and on hearing which Theomorphus spoke out in his godlike voice:

“Make mercy thy cotton, contentment thy thread, chastity its knot, truth its twist. That would make a thread for the soul, and if thou possessest one like this, O priest, then put it on me.

“For such a thread will neither break, nor become soiled, and neither will it get burnt nor lost;

“Blessed is the man, O my soul, who goeth about with such a thread on his self.

“Thou purchasest a thread, O priest, for one farthing, and takest thy seat on the ground, and describest a square round thy contour, and then puttest it round the neck of a mortal;

“Thou whisperest, then, the instruction into the man's ear, and, ‘I am thy spiritual guide,’ this is thy instruction;

“Man dieth, the thread decayeth, and the soul departeth without it.

“Away with such threads!”

The priest then became angry and asked him if everybody else was a fool and he alone, who had abandoned the customs of his forefathers, was wise. To which Theomorphus replied thus, again telling him what can a thread, beneficial to the soul, possibly be:

“By adoring and praising the Name of the Lord, a true honour and a true thread are obtained;

“In this way a sacred thread can be put on, which, will not break, and being, as it were, a passport, will make one fit for the admission into the court of God.”

From this time onward Nanak was called the “Phostirpsychicus Theopemptus.”

The gymnosophists and ascetics addressed him as “Contemplator,” and the saints and devotees declared him the “Deus Humilitatis.”

(5).—Many years after this he was compelled to marry, and by the order of God two sons were born in his house—Srichand and Lachmidas. But he himself continued to lead a recluse life.

Let me now sum up here, briefly, about the Phostir’s subsequent career.

His first tour was in the East:

One day he met a certain Moslem, who had built a temple for the Hindoos, and a mosque for the Mohametan travellers. During the day he received them there hospitably, and in the night whilst sleeping he murdered them, and plundered their property. He intended to play the same trick with Theomorphus, but the Omniscient Phostirpsychicus got quickly at the bottom of his rascality, and convinced him of his sinful life, and brought him to repentance.

At Delhi, under the will of heaven, he vivified a dead

¹ Which means “An enlightener of the soul sent by God.”

elephant. But when the Emperor, having heard this, called on him to kill the elephant and to vivify him again in his presence, he refused to obey him.

The ruffians, whom he came across on his way, he brought to repentance by the force of divine word.

At the capture of Sayyidpur he was taken prisoner by the troops of the Emperor Baber. But he attracted the attention of Baber, who released, not only him, but also all others.

After meeting and holding conversations with the saints and devotees of all sects, and after many lengthened travels, the Phostir retraced his steps back to his natal village.

He took no rest there, and soon commenced his second tour, which was to the South. The incidents of this wandering are many, and they are given by nearly all of his biographers. For me, I consider, it is sufficient to say here, that during this trip he visited Ceylon, and directed the attention of the people towards God. Again he returned back, and spent some time at Tilvundis.

His third trip was towards the North, when he visited Cashmere.

His fourth wandering was directed to the West, when he visited Mecca and some of the neighbouring countries.

His fifth trip was to the regions unknown and unknowable to the geographers.

(6).—Nanak Theomorphus, the Phostirpsychicus Theopemptus, disappeared from the eyes subject to mortality, and blended with the Deity, in the year 1968 ¹A.P., about the 10th of October.

¹A.P.=Since the Birth of Plato [Ἀπὸ (τοῦ τοκετοῦ τοῦ) Πλάτωνος].

B

(1).—Now it pleased the Almighty God that the task which the holy spirit of Nanak had started, by His command, should not end in the person of Nanak. But the Light must guide ten different persons, one after the other (who, too, were sent by the Deity for the Nanconian Mission) and then it should finish.

Thus, then, did it come to pass. And just as the same current of electricity passes through different shaped lamps, and illuminates them all, the serene light of Nanak shone through ten different bodies and completed its course.

The years and names of Ten Supreme Spiritual Sovereigns are as follows :

Succession.	Name.	1 Birth A.P.	Reigned from A.P.	Date or year of returning back to the ONE.
Protus ..	Nanak	1898	1898	1967
Deuterus ..	Angad	1933	1967	1981
Tritus ..	Amardas	1908	1981	2003
Tetartus ..	Ramdas	1963	2003	2010
Pemptus ..	Arjon	1992	2010	2035
Hectus ..	Hergobind	2024	2035	2074
Hebdomus ..	Harirai	2060	2074	2090
Ogdous ..	Herkishon	2085	2090	2093
Enatus ..	Tegbahader	2051	2093	2104
Decatus ..	Gobind Mrigindus	2095	2104	2137
	Phostir Vivlos	2033	2137	∞

(2).—The philosophy of the Phostirs I will call Theomorphism, and their disciples Theomorphists. The

¹ APO Platonus.

utterances of the first four Phostirs with his own the Phostir Pemptus collected, and compiled them all in a large volume, to which he gave the appellation of Phostir Vivlos. Every Theomorphist is ordained to deem it sacred and bow before it, whenever and wherever he may happen to see it. For it contains the light of the Phostirs. It has absorbed that very substance for which we are to revere its authors.

Some one would say, "You are idolators, ignorant and superstitious bibliolatrists!" But to salute a king, is it idolatry? Is it idolatry to kiss a *billet d'amour*? Surely no one will charge the operators of these acts with idol-worship. We honour a king on account of his power and wealth. We love the epistle of our beloved because of its being written by one whom we love. The writer of the epistle is subject to death. And the substance for which we love the objects of our affection generally, riches or personal beauty, is also fleeting and liable to decay. Therefore, when they have lost that, they have no admiration. But why do we do homage to saints and prophets? Because their souls are pure and stainless. Because they remember and worship the Creator, whom we sinners do not. Because of their virtue, and not their personal handsomeness. Because of the divine beauty of their souls. Which the time affecteth not, the fire burneth not, the water drowneth not, the air disperseth not, and the darkness cannot hide. The sublime philosophers like the Phostirs and Pythagoras, Socrates, Plato, Xenocrates, Zeno, ¹Plotinus, Proclus, Porphyry, and Iamblichus have

¹ Plotinus flourished about 6th century after his master, Plato. He lived so exclusively in speculation, that he appeared to be ashamed of his own bodily organization, and would tell neither his parents, his forefathers, his native country, nor his birthday, in order to avoid the celebration of it. When requested to sit for his portrait, he asked whether it was not enough to hear the image in which nature had veiled us, and whether we ought to commit the folly of leaving to posterity an image of this image—so that his enthusiastic friend, Amelius, only succeeded in getting a faithful portrait of him by introducing an artist to his open lectures, in order that he might observe him accurately, and then paint from memory. The correction of his writings Plotinus himself committed to the care of Porphyry. He was accustomed, however, to think out his

become immortal, blent with the Deity, and rule the universe. They are omniscient and omnipotent, omnipresent and omnipercipient.

Well, then, if we worship them, when they are with us in bodily form, for the sake of their holiness, are we not to do the same when they are present with us in the form invisible? Aye, but visible to the eyes of faith and intellect. Do we not possess the embodiment of their sacred substance in their word, which they previously had in their mouths but now on paper? The mouth and paper both are mortal. Shame be unto him who adores a mortal's letter but not the Supreme Good's. Into what a state of violent spasmodic contractions is one's body thrown when he beholds something which belonged to his beloved, and which remindeth him of some past pleasures! How he becomes a prey, for some time, to sham sentiment!

conceptions so completely, that what he had sketched out in his mind seemed copied as though from a book. He could always, with the utmost confidence, take up the thread of the investigation where he had broken off, without being obliged to read the preceding paragraph anew, even though foreign investigations might have filled up the intervening time. He abstained from flesh altogether. After Plotinus's death Amelins inquired of the Delphic Apollo whither his soul was gone, and received in fifty-one lame hexameters an ardent panegyric on the philosopher, in which he was celebrated as mild and good, with a soul aspiring to the divinity, loved of God, and a fortunate searcher after truth; now, it was said, he abides like Minos, Rhadamanthus, Æacus, Plato, and Pythagoras, where friendship, undisturbed joy, and love of Deity are enthroned, in fellowship with the ever-blessed spirits. Porphyry, his friend, disciple, and biographer, adds, that he (Plotinus) had raised his soul to the contemplation of the Supreme and Personal God not without success, and that the Deity appeared to him to be somewhat elevated above all body and form, beyond thought and imagination; yea, that during his own intercourse with him, he (Plotinus) had, by a transcendent energy of soul, *four times* risen to a perfect union with God, and confesses that he himself, during a life of sixty-eight years, had only once attained that elevation.—DR. SMITH. From Porphyry and other sources.

"Plotinus, though such, was not averse to celebrate the natiivities of Socrates and Plato; for he assisted at the sacred rites, and invited his friends to a philosophical banquet, where it was requested that every guest should recite a written oration adapted to the occasion of their amicable association."—PORPHYRY.

"With Henry More, Plotinus was a first favourite: he is never tired of quoting and praising him. 'O more than man!' he exclaims in one of his poems:

"But thou, O more than man!
Aread, thou sacred Soul of Plotin dear,
Tell what we mortals are, tell what of old we were."

—The Cambridge Platonist. *A Lecture, "The Enthusiasm of Neophytes"* (Reprinted from "The Theosophist," June, 1890.)

(3).—¹“Thus even in regard to earthly love, the lover thinks that everything belonging to his beloved is so sacred and so dear to him, that he loves even a bit of the cloth belonging to the darling of his heart.” Why, then, in the same way, at least, when a person loves the Lord, should not the word of the Lord appear to him worthy of worship?

First of all the place, where the Phostir Vivlos is kept, is holy. Why so? According to ²one of the Six Systems of Indian Philosophy, out of “mind” came a ³“fine material,” which somehow or other became the gross material—the external universe. It is claimed that from intellect to rock, all has come out of this same material. The difference is only this, that one is the finest and the other the grossest state of its existence. This material can not be seen by any one except, they say, by the contemplator. Just as odoriferous substances are continuously giving out these fine materials, by which we are enabled to smell them. We, too, are all the time emanating an infinite number of particles of virtue or vice⁴ around us. And wherever we go the space is being filled with these fine materials. Now the place where the Phostir Vivlos is kept becomes holy in this wise. Every one who is reading it, he is listening to it too. And he is listening to what is good. During that time, then, certainly he is surrounded by virtue. He, therefore, is throwing out the particles of virtue. The case with the auditors is the same. Each individual who goes there, unless one be of an extremely nefarious disposition, is unconsciously adding some good particles. The very atmosphere has become a *gathosphere*. Wherefore, it is meet to salute such a spot. Wherefrom.

¹ Vivekananda.

² Sankhya.

³ Tanmatras.

⁴ Simply absence of goodness.

instead of physical light, the light of goodness is being diffused.

(4).—There are three qualities or attributes of the mind: the intellect promoting, the passion exciting, and the stupidity producing. And in one of these states the mind always is. When the first prevails, knowledge, light and calmness come; when the second prevails, activity to enjoy the temporal pleasures comes; and when the last prevails, darkness and lassitude come—a feeling of injuring others arises.

Now, there is no one in the world whose mind is so evil, that in it the first quality never prevails. Therefore, no matter how hopelessly bad a man may be, if he goes to the phostirium, and listens attentively, and understands what is being read or said, the place will influence him. The quality of goodness, which, though he may not be possessing much, yet arouse and grow more and more as he goes there frequently. But if it does not so happen, know that the place is not genuine. Be sure it is not that which it is claimed to be. For, if it is a real one, then

2 "Nor do we merely feel these essences
For one short hour; no, even as the trees
That whisper round a temple become soon
Dear as the temple's self"

1 "There is not an entity, either on the earth or again in heaven among the Shining Ones, that is liberated from these three qualities, horn of Matter."—Bbag. Gita. xviii. 40.

"When the dweller in the body hath crossed over these three qualities, whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality.

Arjuna said :

"What are the marks of him who hath crossed over the three qualities, O Lord? How acteth he, and how doth he go beyond these three qualities?"

The Blessed Lord said :

"He, O Pandava, who hateth not radiance, nor outgoing energy, nor even delusion, when present, nor longeth after them, absent; he who, seated as a neutral, is unshaken by the qualities; who saying, 'The qualities revolve, standeth apart immovable; balanced in pleasure and pain, self reliant, to whom a lump of earth, a rock and gold are alike, the same to loved and unloved, firm, the same in censure and in praise, the same in honour and ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the qualities.'—*Ibid.*, xiv. 20-25.

2 John Keats.

Considering all these points, then, verily, a Theomorphist is more than justified to worship the Phostir Vivlos, and to bestow upon it any honour he pleases. And when he bows or prostrates before it, he does not do so before the paper, but before the Holy Substance which it contains ; which is the amaranthine posterity of his Supreme Saviour.

(1).—The first verse in the beginning of the Phostir Vivlos I consider to be an epitome of the Phostirian doctrines: "The One, whose name is Truth, the Creator, the Fearless, the Envyless, the Immortal Being, Free from birth, the Self-existent, True in the beginning,¹ True anterior to time, True at the present moment, True in all future; worship, O Nanak, by His favour, Him, thy Phostir-psychicus."

Of this, a great majority of the learned men argue and say that the Phostir is not right in forming the idea of "Anterior to time." How can there be such a notion as this? For time always existed and there was never an "anterior to time." Let me undertake, therefore, to prove its truth.

(2).—Time is the ²"Uniformity of Sequence." If the sun, moon, mars and other planets were not moving, there would not have been any idea of time. There would not have been such names as morning, noon, evening and night. No one would have said one is older than the other. And, in fact, perhaps the very existence of living beings would have been impossible. This means we depend upon the sun, moon and many other planetary bodies for deriving our notion of time. For the benefit of vegetation, for the optical phenomena, and for numerous other purposes we are indebted to these.

(3).—We are created and have limited bodies, and God is our Creator. The sun on whom we rely is also limited and a created body; and his manufacturer is the same as

¹ Of time.

² Sir Oliver Lodge.

ours ; and he is in subjection to Him, just as we and all other animate and inanimate things are.

(4).—The Deity has created and set in motion myriads of other suns, probably much bigger than the one with whom we are familiar. But they are all limited bodies. And the majesty of His Divine Supremacy Himself only is uncreated and infinite. He alone is firm and immovable, and the first mover.

(5).—Does He, then, depend upon the things which He has created ; like a potter who depends on the vessels which he has made himself ? No. For, if the Almighty Father has brought into existence by Himself, without the least aid or agency of anyone else, this wonderful and most complex universe ; and the essences that we conceive or perceive, then, surely to perform all other actions He does *not* stand in need of His creation. If He were subject to time, He must be getting old. And that which is getting old is liable to waste away. But He, on the contrary, always remains the same.

(6).—We keep our time through the instrumentality of the laws of our solar system, and the other worlds might be utilizing their own systems. But if the All-sufficient also needs time, on *which* solar system does *He* depend. He is All-pervading, and everywhere equally present, and being far from nowhere, who is justified to declare that He depends upon length ? And length is the primal necessity for the measurement of motion which constitutes the basis of time. Time is for us, and not for Him Who gave it birth. I say, it is created and it has a beginning. For, when the suns, moons, planets, comets, satellites and their motions did not exist ; when the whole matter was in the state of chaos, then, it, too, did not exist. And it was this that the Phostir alluded to. Time took its birth simultaneously with motion.

(7).—It is not now out of place for us to consult Plato and learn what he says. And let us furnish our minds with what his elaborate faculty produced for the world concerning this :

1“ When the parent Creator perceived that this created image of the eternal gods had life and motion, He was delighted with His work, and by this very delight He was led to consider how He might make it still more to resemble its exemplar. Hence, as the *intelligible* universe was an eternal animal, He tried to make this (the *sensible* universe), as far as He could, similarly perfect. The nature, indeed, of the animal itself was eternal, and this nature could not be entirely adopted into anything subject to generation;—hence God resolved to form a certain movable image of eternity; and thus, while he was disposing the parts of the universe, He, out of that eternity which rests in unity, formed an eternal image on the principle of numbers; and to this we give the appellation of *Time*. But besides this, He contrived the days and nights, months and years, which had no existence prior to the universe, but rose into being contemporaneously with its fabrication. All these are but the parts of time, and the terms *it was* and *it will be* are generated (i.e., varying and evanescent) forms of time, which we have wrongly and unawares transferred to an eternal essence. For we say, that a thing was, is and will be; while according to truth, the term *it is*, is alone suitable,—*was* and *will be* being expressions only suitable to generation, which proceeds through time—both of them being certain motions; whereas, what exists eternally the same and immovable, neither becomes at any time older or younger; neither has it been generated in the past, nor will be in the future, nor is it subject to those accidents which generation imposes on sensible objects, all of which are

nothing more than forms of time imitating eternity, and moving in circle measured by number. And besides this, in making such assertions as these,—that what has been generated is generated,—that what is becoming is in generation,—that what will be is to be,—and that non-being is not; in all this we state what is not accurately true. But this is, perhaps, not the place for a minute discussion of these matters.

“Time, then, was generated with the universe, in order that, being produced together, they might together be dissolved, if their dissolution should ever happen; and it was formed on the model of an eternal nature, that it might as far as possible resemble it; for this model exists through all *eternity*, while the world, on the other hand, has been generated, now exists, and will exist, throughout all *time*.

“With this design, then, and after such reflection on the generation of time, the Deity, in order that it might be produced in full operation, created the sun, moon and the five other stars, which are denominated planets, to distinguish and guard over the numbers of time. And as soon as He had produced the bodies of these stars, God placed them, seven in number, in the seven orbits whose revolutions are according to difference—the moon, indeed, in the first orbit nearest about the earth; the sun in the second beyond the earth; then Lucifer (i.e., Venus) and the star sacred to Hermes (i.e., Mercury), revolving in their orbits as swiftly as the sun, but on a different principle of motion, owing to which these stars, the sun, Lucifer and Hermes, mutually overtake and are overtaken by each other in their respective courses. As respects the other stars, however, the labour of investigating their revolutions, and the courses which gave them origin, would surpass that of the discourse itself which caused their mention. These subjects, then, may hereafter, perhaps, when we have leisure, meet with

the investigation they deserve. When, therefore, each of the stars necessary for the constitution of time had obtained a motion adapted to its condition, and their bodies, bound by living chains, had become vital beings and learned their prescribed duty, they pursued their course according to the movement of difference, passing obliquely through the orbit of sameness, to which the former is subordinate, one circle being larger and the other smaller, one moving quicker and the other more slowly; those that revolve the quickest on the principle of sameness appearing ever to overtake and be overtaken by those that travelled at slower velocities. And the revolutions of all these circles in their orbits with a spiral motion, proceeding at one and the same time in two contrary directions, make it appear that the one moving at the slowest pace from that which was the most swift is the nearest of all. And in order that there might be a certain apparent measure of slowness and swiftness in the relative velocities of these spheres, and an evident uniformity in all the eight movements, the Deity enkindled a light, which we now denominate the sun, in the second of these orbits, in order that it might fully display all things in the universe, and that such animals as require it might have their share in number, becoming acquainted therewith from the revolution of sameness and similarity. Thus, then, and on these accounts, arose night and day; being the period of the one and most skilfully contrived movement. The month, too, was generated, when the moon had run through her orbit, and passed into conjunction with the sun; and the year, when the sun had completely travelled through his own orbit. As to the periods of other stars, however, they are not understood except by a very few; nor are they distinguished by any peculiar name or relatively measured on the principle of numbers; and hence, it may be said, they are ignorant that these movements really constitute

time, infinite as they are in number and of wonderful variety. Still, it is by no means impossible to conceive how the perfect number of time completes a perfect year, when the courses of the eight orbits return at their completion to the same place of commencement, and have their revolution measured on the principle of sameness. In this manner, indeed, for this purpose, were formed such of the stars which moved circularly through the universe,—that this (the visible animal, i.e., the universe) might resemble as nearly as possible the most perfect intelligible animal, in the imitation of an eternal nature."

(8).—In order to render the substance of some of the portions of the above passage more comprehensible, it is of utmost importance to give its explanation. The following is, therefore, an extract selected from the most intellectual commentary on the ¹text, by ²Proclus, who having himself happily penetrated, to us luminously unfolded the profundities of the divine philosophy of Plato :

"The nature, indeed, of animal itself was eternal, and this it is impossible to adapt perfectly to that which is generated. Hence he formed the design of producing a certain movable image of eternity; and in consequence of this, while he was adorning the universe, he made this eternal image proceeding according to number, of eternity abiding in one, and which we denominate TIME."

³EXPLANATION.

That animal itself is the plenitude of the multitude of intelligible animals, and that it possesses an invariable

¹ Of *Timaeus*.

² Proclus was one of the truest Platonists of about seventh century after Plato.

³ The Commentaries of Proclus on the *Timaeus*. . . . Translated from the original Greek by Thomas Taylor the Platonist. Published in London, 1820. Extract from the copy kept in British Museum, 526, n. 2. From the pp. 181-201 }
203-206 } of 4th Book.
215-217 }

sameness of subsistence, is a thing frequently and fully asserted, and is not considered as at all dubious by the Platonic philosophers. But what eternity is, and the movable time which imitates it, are things perfectly difficult to understand, and to explain sufficiently to others. At the same time, however, it is requisite to narrate the more elegant opinions of the ancients about it, and to add, if we are able, anything which may contribute to the elucidation and distinct consideration of the things to be discussed.

The multitude, therefore, have a conception and co-sensation of time, in consequence of looking to the sublunary and celestial motions, and are of opinion that time is something pertaining to motion, such, for instance, as the number, or extension of motion, or something else of the like kind. But the more excellent of these, proceeding to the consideration of eternity, and perceiving that there is not simply motion, but a perpetual and orderly motion in the universe, and which circulates with invariable sameness, conceive from hence that this invariable sameness, was inherent in movable natures from a certain other cause, and not from themselves. This cause, therefore, will either be immovable, or moved. And if, indeed, it is moved at a certain time only, how will it be the cause of that which always is invariably the same? But if it is moved always, this perpetuity of its motion must again be derived from something else, and either this will be the case *ad infinitum*, or there will be something immovable, which is the cause of perpetual motion, to things which are always moved. And the energy of this being immovable, is no longer according to time, but is eternal. For the peculiarity of things which subsist according to time, is *to be always in generation, or becoming to be*; but of eternal natures, *to exist always*. For common conception opines, that eternity is denominated

from *existing always*, just as it thinks that time derives its appellation from dancing—being a measured motion, and which has its existence in generation. 'On this account, it appears to me that the multitude assumed the first conception of time, but the wise of eternity, by the former directing their attention to the nature which is always moved, and the latter to the nature which is always stable. It must now, however, be shown what each of these is, and in a manner most conformable to the doctrine of Plato.

(9).—Aristotle, indeed, admitting time to be the number of motion, asserts that it is so, not according to that which numbers, but according to that which is numbered. Hence, he very properly inquires what that is which numbers it, if time is that which is numbered. For these are relatives, and the one existing, the other also exists. He solves the inquiry, however, weakly, by saying that it is a certain soul which numbers time. For it is necessary, that prior to perpetual number, there should be a perpetual numerator, in order that he may always produce that which is generated always existing. Admitting, therefore, time to be the number of motion, he also says that eternity is intelligible, deriving its appellation from *existing always*, and possessing and comprehending the whole of time. Hence, also, he says, the existence and life of all things are suspended from this, of some things more obscurely, but of others more clearly. It is necessary, however, at present, that we should particularly see what eternity and time are according to Plato, and that we should not admit the image of time to be time alone, nor eternity to be simply a certain intelligible God, but in the first place show in what order of the intelligibles it subsists. For this is especially the peculiarity of the science of Plato.

It is manifest, then, to every one, that eternity is more venerable, primordial, and, as it were, more stable than the

animal itself, though animal itself is the most beautiful and most perfect of intelligible animals, as Plato has before said. For if the eternal is said to be, and is eternal as participating (of eternity), but eternity is not said to participate of animal itself, nor to receive its appellation from it, it is evident that the former is secondary, but the latter more simple and more primary. For eternity neither participates of animal itself, because it is not an animal; for neither is time a visible animal, nor is it any other animal. For it has been demonstrated that animal itself is only-begotten and eternal, because eternity is more excellent. For the eternal is neither that which eternity is, nor is more excellent than eternity. But as we all say that the participant of intellect, and the animated, are posterior to intellect and soul, so likewise the eternal is secondary to eternity. What, then, some one may say, will eternity be, if it is more venerable than animal itself, which is said to be the most beautiful of intelligibles, and in every respect perfect? May it not be said that it is especially most beautiful in consequence of receiving the summit of beauty on account of excessive participation, but that it does not receive the summit of *the good*: for it is not said to be *most excellent*. So that it may be subordinate to that which is the best. To which may be added, that it is not simply the most beautiful of all intelligibles, but of intelligible animals. Hence, eternity is no animal, but if it is life, it is infinite life. In the next place, it is not necessary that what is in every respect perfect should be the first. For the perfect has all things, so that it has things first, middle and last. But that which is above this division will be super-perfect. Hence, nothing prevents eternity from being superior to the animal which is the most beautiful of all intelligible animals, and is in every respect perfect, if eternity is most excellent and

super-perfect. Further still, animal itself has not an arrangement prior to the multitude of intelligible animals. On this account, therefore, Plato says, *For to that which is the most beautiful of intelligibles and in every respect perfect.* But eternity is prior to the multitude of intelligible animals. For these are eternal; but eternal natures participate of eternity, which is not co-arranged with the multitude of them, and has rather an arrangement contrary to them. For it unites multitude, and is said to abide in one, as being void of multitude. Animal itself, however, comprehends all such animals as are intelligible; on which account, also, it is in want of eternity in order that it may participate through it, of union, containing power, and a firm and immutable life. Hence, too, he says, that it is eternal, yet does not add, that it has multitude in itself, but speaks of it in the singular number; signifying that union is especially present with it from eternity, so that the whole essence of intelligible animals shines forth as one nature on account of eternity.

If, therefore, these things are rightly asserted, eternity will not be one certain genus of being, as some think it is, such, for instance as essence, or permanency, or sameness. For all these are parts of animal itself, and each of them has that to which it is, as it were, opposed. Thus, for instance, essence is opposed to non-being, to permanency, motion, and to sameness, difference. But to eternity nothing is opposed. All these, therefore, are similarly eternal, viz., sameness, difference, permanency and motion. This, however, would not be the case if eternity was one of these. For motion and permanency are not similarly eternal with eternity. But all intelligibles are similarly perpetual and eternal beings. Eternity is, therefore, not opposed to any one, either of these or of the things posterior to it. For time, which may seem to subsist

dissimilarly with reference to it, in the first place is not convolved about the same things as eternity, but about things which do not receive connexion from eternity. In the next place it is an image, and not the opposition of it, as we have already observed, and shall demonstrate. Neither, therefore, will eternity be one genus of being, nor the whole collection of the genera of it. For, again, multitude being in it, it would be in want of the union of that which abides in one. But eternity is that which abides in one. So that it would both abide and not abide in one. It would abide, indeed, as eternity, and as the cause of union to beings. But it would not abide as consisting of multitude. In addition to all that has been said likewise, it is intellect which consists of these genera, and perceives their consummation. The conception, however, of intellect is different from that of eternity, just as the conception of soul is different from that of time. *For the energy of intellect is intransitive intelligence, but of eternity impartible perpetuity.* And after this manner, indeed, the things are distinguished from each other. But those who mingle all things into the same, and assert that there is only one intellect between soul and *the good*, are compelled to acknowledge that intellect and eternity are the same.

(10).—What, then, will eternity be, if it is neither one of the genera of being, nor consists of all the five, since all these are eternal, and eternity is above these? We reply, what else can it be than the comprehension of the intelligible unities? But I mean by the unities the ideas of intelligible animals, and the genera of all these intelligible ideas. The one comprehension, therefore, of these, and of the summit of their multitude, and the cause of the immutable permanency of all of them is eternity, not existing in the multitude of intelligibles, nor collected from them; but being present with them exemptly, disposing and as it were

forming them by itself, and making this very thing to be, at the same time, a whole. For the all-various idea of intelligibles is not produced immediately after *the good*, which is entirely without any representation of multitude, but there are certain intermediate natures which are, indeed, more united than all-perfect multitude, but exhibit the parturiency and representation of the progeny of wholes, and of connectedly-containing power in themselves. The number, however, and nature of these the Gods know divinely, but the mystic tradition of the ¹Parmenides teaches us in a human manner, and philosophically, to which we refer the reader for the accurate discussion of these particulars. But now we shall demonstrate through the words themselves of the philosopher, that eternity is above all-perfect animal, and that it is proximately above it. For because animal itself is said to be eternal, it will be secondary to eternity. But because there is no eternal nature prior to it, it will be proximately posterior to eternity. Whence, therefore, is this evident? We reply, because neither is there anything temporal prior to the image of eternity, but the world primarily participates of time, and animal itself, of eternity. For if as eternity is to time, so is animal itself to the world; then alternately, as geometricians would say, as eternity is to animal itself, so is time to the world. But time is first participated by the world; for it had no existence whatever prior to the orderly distribution of the universe. Eternity, therefore, is first participated by animal itself. If, likewise, time is not the sensible animal which comprehends in itself all other sensible animals (i.e., if it is not the universe); for it is generated together with it; but that which is generated with it is not that with which it is generated;—if this be the case, neither will eternity be the intelligible animal. Hence

¹The name of one of the Dialogues of Plato.

neither will it be an animal, lest there should be two (all-comprehending) intelligible animals. For it has been before demonstrated by Plato that animal itself is only-begotten. So that, in short, eternity will not be an animal. For if it were, it would either be an animal different from, or the same with, animal itself. It is not, however, possible to assert either of these, as we have shown; partly, indeed, because animal itself is only-begotten, and partly because time, and that which is temporal, are not the same. But it is participated, and does not participate of intelligible animal, it will be a God prior to animal itself, intelligible, indeed, but not yet an animal; since animal itself also is a God. And this because the world likewise is a God. For that which is participated there, but does not participate of a participated nature, is entirely more total.

It is evident, however, that the participation is not equal in both. *For the communion and union of intelligibles, which now employing we call participation, is different from that of sensible natures.* It appears, therefore, that the order of eternity is superior to that of animal itself, and is proximately superior, and that it is the cause to intelligibles of an invariable sameness of subsistence. Hence some one may consider it as the same with *permanency*. This, however, is a co-ordinated cause, and rather imparts a sameness of subsistence about energy. But *eternity* is an exempt cause. It also appears that eternity is the comprehension and union of many intelligible unities. Hence it is said by the (Chaldæan) Oracles to be *father-begotten light*, because it illuminates all things with unifying light. "For this alone," says the Oracle, "by plucking abundantly from the strength of the father, the flower of intellect is enabled by intellection to impart a paternal intellect to all the fountains and principles; together with intellectual energy, and a perpetual permanency, according to an unsluggish revolution."

For being full of paternal deity, which the oracle calls the flower of intellect, it illuminates all things with intellect, and with intellectual perception invariably the same, and also with the ability of revolving and energizing in an amatory manner, about the principle of all things. These things, however, I evolve in the inaccessible recesses of the reasoning power.

(11).—Again, however, on all sides investigating the conceptions of the philosopher about eternity, let us consider what is meant by *eternity abiding in one*. For we ask in what one? Is it in *the good*, as appears to be the case, to the most theological of the interpreters? But *the good* does not even abide in itself on account of its simplicity, as we may learn in the first hypothesis of the Parmenides, and as he admits: Much less, therefore, can anything else abide in it. For, in short, nothing is in it, nothing subsists together with it, on account of its being exempt from a co-ordination with any thing whatever. To which may be added, that it is not usual to call it either good, or one, but *the good*, and *the one*, in order that we may form a conception of its monadic transcendency, which is beyond every known nature. Now, however, eternity is not said to abide in *the one*, but in *one*; so that it does not abide in *the good*. Does, therefore, the abiding of eternity in one signify the united nature, as it were, of it, and the abiding of it in its own one; and manifest that it is one multitude? Or, in short, does it indicate the number of that which does not proceed, in order that it may be the cause of union to the multitude of intelligibles? This, indeed, we also say is true, in order that it may impart to itself the stable, and the whole, prior to eternal natures. For this is to *abide* in one,

¹ All things are comprehended by *the One*, but nothing subsists *peculiarly* in it. And the comprehension of all things by it is nothing more than the ineffable union which it imparts to all things, and through which all things become bounded by it.

viz., to have the whole at once present, and the same immutable hyparxis. Every divine nature, therefore, begins its energy from itself; so that eternity will establish itself in one, and connectedly contain itself after the same manner, prior to eternal beings. Hence it is not being, as Strato, the physiologist, says, which is the cause of permanency, but eternity. And it is the cause of a permanency, not always in generation, or becoming to be, but which immutably exists in one, as Timaeus says.

If, however, eternity exhibits a duad, though we frequently endeavour to conceal it, for *the always* is conjoined to *being* according to the same, and eternity (*αιων*) is, that which always is (*ο αει ων*); it appears that it will have the monad of being prior to itself, and the one being, and that it will abide in this one, as our PRECEPTOR also thought concerning it, in order that it may be one prior to the duad, as not departing from unity. And the duad, indeed, antecedently exhibiting multitude in itself, is united to the one being in which eternity abides; but the multitude of intelligibles is united to eternity itself, which comprehends exemptly and unically all the summits of them. For that the conception of the one being and of eternity differ is evident. For *to be always*, and *to be simply*, are entirely different. If, therefore, a certain thing *always is*, this thing also *is*; but not vice versa, if a certain thing *is*, it likewise *always is*. Hence *to exist* is more total and generic than *to exist always*. And on this account, likewise, it is nearer to the cause of all beings, of the unities in beings, and of generation and matter. These three things, therefore, are successive, viz., *the one being*, as the monad of being; eternity as a duad, having the *always* in conjunction with *existence*; and *the eternal* which participates both of existence, and the *always*, and is not primarily perpetual being like eternity. And the one being, indeed,

is alone the cause of existence to all things of whatever kind they may be, whether they exist truly or not truly. But eternity is the cause of permanency in existence. Strato, therefore, ought rather to have asserted this, and not to have defined being to be the permanency of beings, as he writes in his treatise *Concerning Being*, thus transferring the peculiarity of eternity to being. For neither in generated natures is it the same thing to be generated, and to remain generated. But the peculiarity of generation is for that which has it to exhibit another and another (condition of subsistence); and the peculiarity of generation remaining, or being permanent, is time in which generation exists. And what time is in generation, that eternity is in essence. Concerning the development, however, of that Mighty Divinity Eternity abiding in one, let thus much suffice.

But why does Plato say "*the nature* of animal itself was eternal," and not *is*, though to eternity *the now* is more adapted than *the past time*? He employs, therefore, elsewhere this form of diction, as when he says of the Demiurgus who is always good, "*he was good*;" signifying that he is not this from time, but that he always was so; and *that in divine natures the ends are antecedently assumed and co-assumed with the beginnings, prior to all extension*. At present, however, the word *was* is more opportunely used. For since Plato adorns the universè according to hypothesis, but prior to the adorning intelligibles existed, though not in time, yet in dignity, and also such things as subsist together with intelligibles; on this account he says, "*it was*." But again by employing the word *being* (*οὐσα*), he assists the imbecility of the *imperfect* verb. For he also makes it to be essential, and no less so than the *present*. He likewise adapts to eternity what he says concerning it, to its perfection, indeed, through the word *was*; and to its essential being by co-introducing the word *being*. And

thus much concerning the little words (which Plato employs).

Why, however, was it not possible perfectly to adapt the eternal to the generated? Is it not because everything generated may be said to have its existence in mutation; but that which is perfectly eternal is immutable and unbegotten? These natures, therefore, being opposed to each other, if some one should violently endeavour to connect the perfectly eternal with that which is generated, he would not make it immutable, and would destroy its nature. Is, then, eternity present with that which is sensible, after a certain manner, and not entirely? But how is it possible we should not acknowledge this? For that which participates of the image of eternity, participates also in a certain respect of eternity; though not in such a way as that which participates of it immediately. And, in short, superior causes always adorn the dominion of such as are subordinate; so that eternity, likewise, is in a certain respect present with the natures that are adorned by time. For, according to one all-perfect boundary, indeed, it is present with intelligibles alone; but it is likewise capable of being present with mundane things multitudinously, according to divided perfections and definite measures of life, and especially according to the essences of the celestial souls. The world itself also receives eternity, not as it is; and on this account neither is it said to be eternal; but, as far as it is able, it receives its impartible presence and illumination. This, therefore, is the transcendent good in eternity of a divine cause and comprehension. Hence it comprehends partible essences, and such as are, as it were, contrary to its own nature, according to the concatenation of cause. And thus much for this particular.

(12).—But how is time said to be the image of eternity? Is it because eternity indeed *abides in one*, but time *proceeds*

according to number? This, however, rather shows the dissimilitude rather than the similitude of them. For Plato nearly opposes all things (pertaining to eternity and time) to all, viz., *proceeding*, to *abiding*; *according to number*, to *one*; the *image*, to the *thing itself*. It is better, therefore, to say that divinity produced these two, I mean eternity and time, as the measures of beings, the former of intelligible, but the latter of mundane beings. As, therefore the world is said to be the image of the intelligible, thus also the mundane measure is denominated the image of the intelligible measure. Eternity, however, is indeed a measure as unity, but time as number. For each measures, the former things which become one, but the latter such as are numbered. And the former measures the *permanency* of *beings*, but the latter the *extension* of *generated natures*. The apparent oppositions, however, of the two do not exhibit dissimilitude of measures, but indicate that secondary are produced by more venerable and ancient natures. For progression is from permanency, and number from unity. But is not time on this account the image of eternity, because it is effective of the perfection of mundane natures, just as eternity is the container and guardian of beings? For as *things which are unable to live according to intellect, are brought under the order of Fate, lest by flying from divinity they should become perfectly disorderly*, thus also things which proceed from eternity, and are not able to participate of a stable perfection, which is at once whole, and always the same end indeed under the dominion of time, but are excited by it to their own appropriate energies, by which they are enabled to receive the end adapted to them, through certain apocatastatic periods.

It is also well that Plato calls the production of time the *Conception*, or *Contrivance*, of the Demiurgus. For to impart to beings which are not naturally eternal, an adventitious

and temporal perpetuity, and also to confer perfection on things imperfect, and a circular apocatastasis, on things which proceed in a right line, does not appear to fall far short of *invention* and *contrivance*. Hence, in what follows, he says that divinity *contrived* the generation of the parts of time. But how is the image of eternity said to be movable? Is it because all of it is moved and the whole is in motion? Or is not this impossible? For nothing is moved according to the whole of itself, nor is this the case even with such things as are essentially changed: for the subject of these remains. Much more, therefore, will things which are moved according to the other motions, remain according to essence, whether they are increased, or changed in quality, or locally moved. For if they did not remain according to something, their motion likewise would vanish, together with them: for all motion is in a certain thing. Nothing, therefore, as we have said, is wholly moved, and this is especially the case with perpetual natures, which ought to be established in their proper principles, and to remain in themselves, if they are to be continually preserved. But it is particularly requisite that the image of eternity should have a perpetual sameness of subsistence and stability; so that it is impossible that time should be movable according to the whole of itself, since it is not possible for this to be the case with anything else. It is necessarily requisite, therefore, that something of it should remain; since everything which is moved, is moved in consequence of having something of itself which remains. Hence, the monad of time remains suspended from the Demiurgus, but being full of measuring power, and wishing to measure the motions of the psychical essence, and the existence, energies and passions of the physical and corporeal essence, it proceeds according to number. Time, therefore, abiding by its impartible and inward energy, proceeds

according to number by its external energy and which is participated by the natures which it measures, viz., it proceeds according to a certain intellectual number, or rather according to the first number, which Parmenides would say, being analogous to the *one being*, presides over the intellectual in the same manner as that does over the intelligible orders. It proceeds, therefore, according to that number. Hence, also, it distributes an appropriate measure to each of the mundane forms.

(13).—You may likewise say still more proximately, that true time proceeds according to true number, participating of the numbers of it, and being itself intellectual number, which Socrates speaks of, and obscurely signifies, when he says, that swiftness itself and slowness itself are in *true number*, by which the things measured by time differ, being moved more swiftly, or more slowly. Hence also, Timaeus does not speak much about this number, because Socrates on the preceding ¹day had perfectly unfolded it, but about that which proceeds from it. For *that* being truly existing number, he says *this* proceeds according to number. It proceeds, therefore, according to intelligible number, by which it numbers its participants; just as, vice versa, the time which is in sensibles, proceeds according to that which numbers, being itself that which is numbered, and still possessing the image of essential time, through which all things are numbered by greater or less numbers of their life. So that an ox lives for this, but man for that length of time, but the sun is restored to its pristine state in one, and the moon in another period of time, and other things accomplish their periods according to other measures. Time, therefore, is the measure of motions, not as that by which we measure; for this the conception about time

¹ The day before when Socrates was narrating the discourse "The Republic of Plato."

effects, and not time itself, but as productive, and definitive of the existence of the life, and every other motion of things in time, and as measuring them and assimilating them according to paradigms. For as it refers itself to the similitude of eternity, which comprehends paradigmatic causes, thus also it refers the things which are perfected by itself, and which are convolved in a circle, to the more venerable imitation of eternal principles. How, therefore, being such and so great a God, will it be the measure of motion, or in short of generation, as it appeared to some that it is, who neither perceived the power of it, nor its demiurgic presence with all things? When also they say that it is rather the cause of corruption than of generation, and of oblivion than of preservation, and of these according to accident, and not essentially, they very much resemble those that are asleep, and who are unable to collect by a reasoning process what the benefits are conferred by and through time on the soul and the body, on all heaven through the whole of itself, and on all generation. Theurgists likewise confirm what we have asserted, when they say that time is a God, and deliver to us the discipline of it, by which we are enabled to excite it to become visible; and when also, they celebrate it as older and younger, and as a circularly revolving and eternal God, not only as the image of eternity, but as eternally receiving it. They likewise add, that it intellectually perceives the whole number of all the natures that are moved in the world, according to which it convolves and restores to their pristine state all moving substances, by swifter or slower periods. And besides this they assert that it is infinite in power. For to circulate again and again (without end) is the province of infinite power. Together with these things likewise, they say that it is of a spiral form, as measuring according to one power, both things that are moved in a right line, and those that are

moved in a circle ; just as a spiral line uniformly (or according to one form) comprehends the right and the circular line.

(14).—We must not, therefore, accede to the opinion of those who consider time as subsisting in mere conceptions, or who make it to be a certain accident. Nor must we assent to those who are more venerable than these, and who approaching nearer to the peculiarity of the things themselves, say that time is generated from the total soul energizing transitively, or from it energizing collectively and without transition, and measuring by time, the celestial circulations, and the periods of other souls ; not even to these must we assent, though they are not very remote from the truth. For in the first place Plato, with whom we all desire to accord about divine concerns, says of the Demiurgus, that he constituted time, the world being now arranged both according to soul and according to body, and did not produce it within the soul as he did the harmonic ratios ; nor does he represent divinity fashioning time in the soul, in the same manner as he says that he fabricated the corporeal-formed nature within it ; but having spoken concerning the essence, harmony, power, motions, and the all-various knowledge of the soul after all these, in order to give perfection both to soul and body, he generated the essence of time, as guarding, measuring, and assimilating all these to their paradigmatic principles. For what advantage would mundane natures derive from possessing all things beautifully, if they did not perpetually remain ? Or from imitating after a certain manner, the idea of the paradigm, but not as much as possible evolving the whole of it, and partly receiving impartible intellection ? On these accounts, therefore, the philosopher places over the progression of time a demiurgic and not a psychical cause.

In the next place, looking to things themselves, you may

say that if soul generated time, it would not so participate of it as to be perfected by it. For that the soul is perfected by time, and measured according to its energies, is not immanifest ; since everything which does not receive collectively, now, and at once, the whole of energy, requires time in order to its perfection and apocatastasis, through which everything collects the appropriate good, which it is incapable of receiving impartibly and without time. Hence, as we have before observed, eternity and time are, the measures of the permanency and perfection of beings ; the former being the one and unmultiplied comprehension of the intelligible unities, but the latter being the boundary and demiurgic measure of the perpetuity, or of the more or less permanency of the things which proceed from intelligibles. If, therefore, the soul, after the same manner as intellect and the Gods, apprehended every object of its knowledge by one projecting energy, and by an energy always the same, understanding intransitively, it might, perhaps, have generated time, but it would not have been in want of time to its perfection. But since it understands, or perceives intellectually, with transition, and apocatastastically, and one soul requires the whole of time, but another a certain part of it, in order to the possession of intellectual and genesiurgic lives ; and if, in short, no cause is in want of its offspring to the perfection of itself ; if this be the case, soul would thus be both perfect and imperfect, prior to constituting that which is secondary to itself. It would be perfect, indeed, in order that it might generate ; since nothing imperfect is generative of another thing. And it would also be imperfect because it would never participate of that which causes it to be perfect. And it is altogether absurd to say that causes are in want of the things which proceed from them. Let this, therefore, be considered by you as the greatest argument, that time is not the progeny

of soul, but that it is first participated by soul. After this, however, it is requisite to understand that inanimate natures also participate of time, and that they do not then alone participate of it when they rise into existence, in the same manner as they do of form and habit; but even when they appear to be deprived of all life, they then participate of time, and not in such a way as they are said to live, because they are co-arranged with wholes, and are co-passive with the universe. For they peculiarly and essentially participate of a certain time, and this so far as they are inanimate, and are always in a perishing condition till their absolute corruption. For time is everywhere present. And the architect, indeed, is able to say for how long a time a wall will endure, and the weaver can tell the extent of the duration of a shirt, or in short of a garment. In a similar manner also, every artist can say what will be the duration of his own work; though he cannot speak so definitely as concerning the productions of nature. But the prophet speaks about the duration of all things, as being able to survey the temporal interval distributed to things from the universe. In addition to these things also, since the psychical and corporeal mutations, motions and rests, and in short all such mundane natures as are opposed to each other are measured by time, it is necessary that time should be exempt from all these. For that which being one and the same, is participated by many things, and these dissimilars, and always pre-subsists by itself, must be in an exempt manner participated by them. And still more being in all things, it is everywhere impartible; so that it is everywhere one being, impartible according to number, and peculiar to no one of the things which are said to subsist according to it; which Aristotle also perceiving, he shows that in partible natures, there is something incorporeal and impartible, which is everywhere the same, assuming this to be *the now* or an instant.

Farther, still, if time were not an essence but an accident, it would not thus exhibit a demiurgic power so as to make some things to be perpetually generated, but others of a longer or shorter duration, according as their nature is stronger or weaker; and to distribute to all things an appropriate measure of duration among beings. If, however, it is a demiurgic essence, it will neither be the whole soul (of the universe) nor a part of soul. For the conception of soul is different from that of time, and each is the cause of different, and not of the same things. For soul imparts life, and moves all things. Hence the world, also, as it approaches to soul, is filled with life, and participates of motion. But time which excites demiurgic effects to their perfection, and to the measure of them by wholes, and which is the supplier of a certain perpetuity, will not be subordinate to soul, since soul, likewise, participates of it; and though not essentially, yet according to its transitive energies. For the soul of the universe is said to energize incessantly, and to live wisely through the whole of time. It remains, therefore, that time is an essence, and is not secondary to soul. After all, however, it must be considered that if eternity was the offspring of intellect, or a certain intellectual power, it would be requisite to say that time is something of this kind pertaining to soul. But if eternity is the exempt measure of the multitude of intelligibles, and the comprehension of the perpetuity and perfection of all things, how is it possible that time also should not have this ratio to soul, and the psychological order; differing from them in the same way, as all proceedings differ from abiding causes? For eternity exhibits a greater transcendency than time with respect to the things that are measured by it. For the former comprehends exemptly both the essences and the unities of intelligibles; but the latter does not measure the essences

of the first souls, as rather subsisting co-ordinately with them, and being generated together with them. As some Platonists likewise say, time does not measure the intellectual energies of the first souls ; though Plato clearly says, that the soul of the universe leads a divine and wise life through the whole of time. Intelligibles, also, are more united to eternity than mundane natures to time ; and the union of them is so great, that some of the more contemplative philosophers have apprehended eternity to be nothing else than the one and total intellect (which comprehends all other intellects). But no one of the more wise is willing to admit that time is the same with the things that are in time, on account of the great separation and difference between them.

(15).—What then will time be, if it is neither something belonging to motion, nor a concomitant of the psychical energy, nor, in short, the progeny of soul, nor as some innovating in divine concerns say, who conceive time to be the psychical circle of *the different*, but eternity the psychical circle of *the same* ? For I have heard that Theodorus philosophized things of this kind. He, however, who endeavours to correct this opinion, will never admit that these parts of the soul are the same as eternity and time ; but he will grant that the circle of *the different* verges to temporal, but the circle of *the same*, to eternal natures. Since, therefore, we do not approve any one of these opinions, what will time be ? For it is not perhaps sufficient to say that it is the measure of mundane natures, nor to enumerate the benefits of which it is the cause, but the peculiarity of it is to be apprehended to the utmost of our power. Shall we therefore say, that the essence of it being most excellent, perfective of soul and present with all things, is an intellect not alone abiding, but also moving ; abiding,

i.e., of supermundane souls.

indeed, according to the inward energy, by which it is truly eternal; but moved, according to the externally proceeding energy, according to which it bounds all transition. For eternity possessing permanency, both according to its inward energy, and according to that which it exerts towards external natures, time adumbrates it, according to one of these, but becomes separated from it according to the other, in consequence of abiding and being moved. Hence, it will be something at once intelligible and generated, and something at once partible and impartible. At the same time, however, we admit all these things in the psychical essence, and we are not otherwise able perfectly to apprehend this middle nature, than by applying after a certain manner opposites in surveying it. Why, therefore, is it wonderful, if we, perceiving the nature of time, to be partly immovable and partly moved, or rather not we, but prior to us the philosopher, he should exhibit the intellectual monad of it abiding in sameness, through its being *eternal*, but should indicate that energy of it which has an external tendency, and is participated by soul, and the whole world, through its being *moved*. For we must not imagine that this *eternal* (of time) merely signifies that it is the image of eternity. For what should have hindered him from directly saying, that time is the *image*, and not that it is the *eternal* image of it. But he wished to manifest this very thing, that time has an eternal nature, yet that it is not eternal in such a way as animal itself. For animal itself is eternal both in essence and in energy. But time by its inward energy indeed, is eternal, but by its externally proceeding gift, is movable. Hence, theurgists also call it eternal, and Plato very properly denominates it not eternal only. For one thing indeed is alone and essentially movable, and is alone the cause of motion, according to the participants of it, and such a thing as this is soul. It alone,

therefore, moves itself, and other things. But another thing is alone immovable, preserving itself immutable, and being the cause to other things of an invariable sameness of subsistence, and to things that are moved on account of soul. [And this thing is intellect.] Hence, it is necessary that the medium between these two which are extremes, viz., between that which is immovable, both in essence and energy, and that which is movable both according to its own nature and according to what it imparts to other things, should be that which is at once immovable and moved; immovable indeed essentially, but moved in its participants. And a thing of this kind is time. For if there is that which is in its participants as number in that which is numbered, what will that be which subsists according to numbering it? It is absurd, therefore, to say that it is a partial soul which thus subsists. For that which in this soul numbers time is of posterior origin, as is that which in us numbers the fingers. Hence this is not effected by him who makes the five fingers, but by him who numbers so many that are produced by nature. We, however, investigate the cause of time being that which is numbered. Time, therefore, is that which remaining immovable, by itself evolves that which is numbered.

In short, if visible time is movable, but every thing which is movable is movable, being a certain other thing, for not motion, but that which is moved, is movable; it is necessary that there should be time which subsists by itself, in order that there may be movable time. So far, therefore, as it is *truly* time, and so far as it is in itself, it is immovable; but so far as it is in its participants, it is movable, and together with them, unfolds itself into them. Hence time is eternal indeed, and a monad, and a centre essentially, and according to the energy which abides in it. At the same time, however, it is continued, and number,

and a circle, according to its proceeding and participated energy.

It is, therefore, a certain proceeding intellect, established indeed in eternity, and on this account, also, is said to be eternal. For it would not otherwise contribute to the more perfect assimilation of mundane natures to their paradigms, unless it was itself previously exempt from them. But it proceeds, and flows abundantly into the things which are guarded by it. Whence, also, I think, the most consummate of theurgists celebrate it as a God, as Julian in the seventh book of his treatise "On the Zones," and venerate it by those names through which it is unfolded into light in its participants; causing some things to be more ancient but others to be more recent, and convolving all things in a circle. For it would be ridiculous, since it is the image of eternity, that it should alone be this temporal image which subsists in things that are numbered. For how is it possible that a thing of this kind which is in a subject should be the image of so great a deity as eternity? Especially since it rather *appears* to be in a subject (than is so in *reality*), and is itself an accident of that which is an accident. If, however, intellect is secondary to eternity, but soul is the resemblance of intellect, how is it possible that time which is the image of eternity should not be something more excellent and more essential than soul? For as intellect is to soul, so will eternity be to time. And, alternately, as time is to soul, so is eternity to intellect. And time does not participate of soul, as neither does eternity of intellect; but vice versa. Time, therefore, having a certain intellectual nature, convolves its participants, both other things and souls, according to number. For time, indeed, is eternal, not only in essence, but also in its inward energy, in which it is always the same. But by the energy according to which alone it is participated by external natures, it is movable,

co-extending together with, and adapting to them, its gift. Every soul, however, is moved transitively, both according to its inward energies, and also its external energies, through which it moves bodies. And it appears to me, that it was thus denominated *time*, by those who perceived that this was its nature; and who wished by this appellation to say that it is a certain *dance*; and, as it were, a *dancing intellect*. But by a co-division they named it for the sake of concealment *time*. Perhaps, likewise, they gave it this appellation because it at once abides, and proceeds with a measured motion; and by one part of itself abides, but by the other proceeds; as if it were half intellect and half saltant. Hence, by a composition of both the parts, they signified the admirable and demiurgic nature of this God. It appears, likewise, that as the Demiurgus being intellectual, began from intellect to adorn the universe, so time being supermundane, began from soul to perfect it. For that time is not only mundane, but by a much greater priority supermundane, is evident; since as eternity is to animal itself, so is time to this world, which is animated and endued with intellect, and is wholly the image of animal itself, in the same manner as time is of eternity.

If, therefore, time is, it both abides and proceeds in measured motion. And through its abiding, the harmonious dances are infinite and apocatastatic. For being the first intellect that dances about the whole fabrication of things, so far, indeed, as it subsists invariably the same, and is essentially intellect, it is said to be eternal; but so far as it dances, it convolves souls, and natures, and bodies in a circle; and, in short, is periodically restored to its pristine state. For the world is moved, indeed, as participating of soul; but it is moved in an orderly manner, because it participates of intellect. For thus, also, Plato says in the

Laws, that "the soul receiving a divine intellect, governs with rectitude and wisdom." And the world is moved periodically by the motion of it from the same to the same ; in consequence of which it may be said to imitate the permanency of intellect in sameness through the imitation of eternity by time. And this it is, to make the world more similar to its paradigm which abides in one, viz., to be convolved periodically to one and the same thing through the circulation according to time. From all these particulars, likewise, you have all the causes of time according to Plato. For the Demiurgus, indeed, is the effective cause of time ; eternity is the paradigm of it ; and the end (or the final cause) of it is the circumduction to one thing of the natures that are moved according to periods. For that which does not abide in one, aspires after the circumduction to one ; desiring through this to obtain *the one*, which is the same with *the good*. For that there should not be one certain progression of things in a right line, so as to form a line as it were, infinite both ways, but that the progression should be definite and circumscribed, dancing about the father of wholes and the monad of time, evolving all the strength of fabrication, and again returning to its pristine condition, and effecting this frequently, or, rather, infinitely, that which is consentaneous to reason requires, if it is fit to call what is necessary reasonable. For whence do the participants of time derive the power of being restored to their pristine condition, unless that which they participate had this power and peculiarity of motion ? In addition, also, to the reasonableness of this, the explanation of the name alone bears witness to its truth, with which, likewise, the demonstrations of the most sagacious legislators accord, and the words of Plato himself who says, that time in these things imitating eternity, and circulating according to number, was now

generated. *For time circulating the first of movable natures, according to an energy proceeding to externals, and returning to its pristine state, after all the evolution of its power, thus also restores the periods of other natures to their pristine condition.* . And it convolves, indeed, through the whole of itself which proceeds, the soul which is the first participant of it; but through certain parts of itself it convolves other souls and natures, the celestial circulations, and in the last place, all generation. For in consequence of time circulating, all things are convolved in a circle. Of the circulations, however, some are shorter, but others longer.

(16).—For, again, if the Demiurgus himself made time to be the movable image of eternity, and gave subsistence to it according to his intellection about eternity, it is necessary that the movable nature of time should be circular, and proceed with a dancing (or measured) motion; in order that it may neither depart from eternity and may evolve the intellection of the father about it. For, in short, the movable nature of time being comprehensive of all motions, ought to be bounded much prior to the things which are measured by it. For not the privation of measure, but the first measure, measures beings; as neither does infinity give bound to things, but this is the province of the first bound. But time is moved, neither according to soul nor according to nature, nor according to the corporeal-formed and visible essence; for thus the motions of it would be partible, and not comprehensive of wholes. Besides this, also, they would participate of the anomalous, either more or less, and would be themselves in want of time. For the motions according to soul, nature and body, are all of them surveyed in time, and not in progression like those which measure wholes, but in a certain quality of life, or lation, or passion. The motion of time, however, is a pure progression, without difference, imperceptible, unbroken,

orderly, equal, similar, and the same. For it is exempt both from equable and unequable motions, and is similarly present with both, not being changed in quality by the alliation in their motions, but remaining the same separate from all inequability; being efficacious of whole motions according to nature, and measuring them, and restoring them to their pristine state. It likewise subsists unmingled with the natures that are measured by it, conformably to the peculiarity of intellectual energy; but proceeds transitively and self-motively. And in this respect it pertains to the psychical order, but is inherent in the things which are defined and perfected by it in a way conformable to the nature of a primordial cause. It is not, however, allied in *all respects* to any one being. For it is necessary that the measure of wholes should be in a *certain respect* similar and allied to all things, but should not be the same with any one of the natures which it measures.

The motion, therefore, of time proceeds, evolving and dividing impartible and abiding power, and partly unfolding it into light. For just as a certain number receives divisibly all the forms of the monad, and converts, and circularly-leads them to itself, thus, also, the motion of time, proceeding according to the measures in the temporal monad, conjoins the end to the beginning, and this infinitely; having, indeed, itself a divine order, yet not an arranged, as the philosopher Iamblichus also says, but an arranging order, nor an order which follows precedaneous natures, but which is the primary leader of things which are perfectly effected. At the same time, however, it is measured by nothing which has interval. For it would be ridiculous to say that things which have a more ancient nature and dignity, are measured by such as are of posterior origin. But the motion of time is alone measured by the temporal monad, which the progression of time is said to

evolve, and by a much greater priority, by the Demiurgus, and eternity itself, of which it is said to be the image, and with reference to which it is made to be movable. With reference to eternity, [therefore, which is perfectly immovable, time is said to be movable; just as if some one should say that soul, as with relation to intellect, is partible about bodies. Not that it is this alone, but that, when compared with intellect, it may appear to be a thing of this kind; though it is impartible, with reference to the partible essence. Thus also time, though it is naturally eternal, yet is said to be movable, as with reference to eternity itself. On account of the order, likewise, of it, and the continuity in its progression, it is by no means proper to think that the prior and posterior in it are such as some apprehend them to be. For it must not be definitely surveyed, either alone according to the mutations of motions, as in the celestial motions; nor in the evolutions of lives, as in the soul; nor according to the gradual progressions of corporeal generations, as in nature; nor according to anything else of the like kind: (for these are the peculiarities of the orders posterior to it) but it must be surveyed according to a precedency of causes, and connexion in the continuity of its progeny, and according to a primordial energy, and a power efficacious of all-various motions.

(17).—Time, therefore, is movable, not by itself (or essentially), but according to the participation of it which is apparent in motions, and by which motions are measured and defined. Just as if some one should say, that the soul is divisible about bodies, so far as there is a certain divisible participation of it about bodies, of which the soul comprehends the cause. For thus also time is movable, as possessing the cause of the energy proceeding from it, and which is partly seen in motions, and is co-divided together with them. Hence, as motions become temporal through

participation, so likewise time is movable, through being participated by motions; to which physiologists only looking, think that time is that which is numbered by motion, not being able to perceive the cause of this.

In the first place, therefore, it must be said, that neither does the universe alone subsist in motion, but it is necessary that something of it should entirely remain, in order that this being permanent, it may be moved. It is demonstrated therefore, in the ¹Theaetetus, that it is impossible for any thing to be entirely moved in all respects. Hence it is necessary that something should remain prior to the time which is in participation, and subsists in motion, in consequence of being co-extended with motion. And that this, indeed, should be inefficacious is impossible. But if it is efficacious, and is moved, it will again be in want of another thing, which may measure its motion. *If, however, it energizes immovably, this will be the true peculiarity of time.* In the second place we are persuaded by common conceptions, that the seasons are Goddesses, and that Month is a God, both which we worship in temples. We likewise say, that Day and Night are divinities, of whom also we possess invocations, imparted by the Gods themselves. Much more, therefore, is it necessary that time itself should be a God, since it is comprehensive of Month, and the Seasons, of Day and Night. In the third place, if time is something numbered; but it is necessary that prior to that which is numbered, that which numbers should exist, so that prior to that which is numbered in capacity, there should be that which numbers in capacity, and that which numbers in energy, prior to that which is numbered in energy; if this be the case, that is time in reality, which is the number itself, of all periods, and which numbers each of them. In the fourth place, whatever participates of soul, participates also

1 A Dialogue of Plato.

of time, but not vice versa : for inanimate natures participate of time. It must be admitted, therefore, that time is beyond soul. But soul is prior to its participants, itself by itself. Much more, therefore, is time itself by itself beyond the participants of time.

How then will a thing of this kind be the image of eternity ? For again it must be discussed, on account of the difficulty with which the knowledge of the things is attended. Because, says the divine Iamblichus, it exhibits the infinity of eternity (which is now being, is at once all, abides in *the now*, and is the unmeasured measure of intelligibles), in a circular evolution, in continuity, and in that which is successive ; and also in separating beginnings, middles, and ends, and not deserting any one of the things comprehended by it. And as it is not simply movable, but is movable as with reference to eternity, so neither is it simply an image, but the whole of this may be justly said to be the image of eternity. For being a true essence, and in short, measuring, comprehending, and restoring motions to their pristine state, it is at the same time said to be an eternal image. *It appears also, that it is the first of images.* For all-perfect intellect is not properly said to be the image of the first cause. For what can be assimilated to that which is entirely without form ? But time will be the first participant of intellect and an impartible nature between all-perfect intellect, and sensibles. And in short, if it is necessary that image should belong to things which participate ; for it wishes to preserve the form of another more ancient and venerable nature, from which it receives the peculiarity of its idea ; it is requisite, that image should neither be in the first essences ; (for they being first, do not participate, but rather, they are participated by other things, not being ingenerated in their participants, but after another manner being converted to themselves ;) nor in sensibles alone.

For middles also participate of first natures, and not sensibles alone, which are assimilated to first, through the representations of middle natures. Time, therefore, is said to be the image of eternity, and the whole world, of animal itself, according to soul, and according to body. Hence, if as Porphyry, and some other Platonists thought, sensibles alone participate of truly-existing beings, we must investigate images in them alone. But if, as Amelius writes, and prior to Amelius, Numenius, there is also participation in intelligibles, there will likewise be images in them. If, however, according to the DIVINE PLATO, images are neither in the first of beings, nor in sensibles alone, Iamblichus, who nearly surpasses all philosophers in all things, will in these also be victorious, by exhorting us to survey participations, in the middle, and in the last of beings. And thus much may suffice concerning Eternity, and the Image of Eternity, which is at once movable, and always subsists with invariable sameness, and which proceeding according to intellectual forms, the father of wholes established in his fabrications; as they were not able to sustain the all-perfect measure of eternity. Let us, therefore, now turn to the investigation of the following words:

(18).—"He likewise contrived the generation of days and nights, and months and years, which had no subsistence prior to the universe, but which were constituted together with it. But all these are parts of time, and *was* and *will be*, were generated species of time."

ANNOTATION

That prior to the generation of the universe (but I now speak of the universe, as surveyed in conjunction with soul, and the whole life of the world) there was an impartible essence abiding in eternity, in the same manner as eternity abides in one, and that it was no part of proceeding and

participated time is perfectly manifest. But what day and night, and month and year are, and how these, indeed, are parts of time, but *was* and *will be* are said to be species, and not parts of time, will require a more abundant discussion, and a more profound consideration. If, therefore, we should say that day is air illuminated by the sun, in the first place we shall speak something which takes place in the day, and not that which day is. For when we say long and a short day, we do not predicate an increase or diminution of the air. In the next place it is difficult to devise how this will be a part of time. But if we should say that day is the temporal interval, according to which the sun proceeds from east to west, we shall perhaps avoid indeed the former objections, but we shall fall into more impervious difficulties. For if we survey the interval itself without habitude to the sun, and say that it is day, it will appear to be dubious, *how the same interval being everywhere according to the same, day is not everywhere*. But if we survey it in connexion with the solar motion, and this merely so, day will always be in the heavens, and there will not be night. And how is it possible that a part of time should not be everywhere? For it is here clearly said that night, day and month are parts of time. If, however, we do not merely connect the interval with the circulation of the sun, but say that day is the motion of the sun from east to west, and night the motion of it from west to east, the universe will neither have days nor nights, which are said to be parts of time. And it is also evident that neither will they have months, nor years. We conceive, however, that time both according to the whole of itself which abides, and according to every part of its progression, is present to the whole world. For one and the same *now* is everywhere the same. It is necessary, therefore, that day, and such other things as we say are parts of time, should be everywhere the same, though they

are participated partly and with dispersion by sensible fabrications; to which, also, some looking, adopt the more usual rather than the more accurate signification of names.

Hence, as our father [Syrianus] philosophizes, these things are not asserted for the purpose of subverting the phenomena: for Timaeus says what is usually said by the multitude. But our father referring to these, as he is accustomed to do, to more principal hypostases, says that day and night are demiurgic measures of time, exciting and convolving all the visible and invisible life and motion, and orderly distribution of the inerratic sphere. For these are the true parts of time, are essentially present with all things, and comprehend the primordial cause of apparent day and night, each of which is different in visible time. And Timaeus also looking to this, reminds us how time was generated together with the universe. Hence he says in the plural number days and nights, as likewise months and years. These, therefore, are obvious to all men. For the invisible causes of these have a uniform subsistence prior to things multiplied, and circulating to infinity. The immovable causes of these, likewise, subsist prior to things that are moved, and the intellectual causes of them prior to sensibles. Such, therefore, must day and night be conceived to be according to their first subsistence. But it must be said that month is that which convolves the lunar sphere, and every termination of the circulation about the zodiac, being truly a divine temporal measure. And year is that which perfects and contains the whole middle fabrication, according to which the sun is seen possessing the greatest power, and measuring all things together with time. For neither is day, nor night, nor month, nor much less year without the sun, nor anything else pertaining to the world. And I do not say this with reference to the visible fabrication alone, for of these measures the visible

sun is the cause; but in the invisible and superior fabrication the more true sun measures all things together with time, being in reality time of time, according to the oracle of the Gods concerning it. For that Plato not only knew these visible parts of time, but also the divine parts homonymous to these, is evident from what he says in the tenth book of the Laws. For he there shows that the seasons and months are divine in conjunction with all the other [mundane] Gods, in consequence of having divine lives and divine intellects presiding over them in the same manner as the universe. But it is not wonderful if he now rather speaks about the visible parts of time because his design at present is to physiologize. Let these, therefore, be the parts of time, of which some are adapted to the fixed stars, but others to the stars that revolve about the poles of the zodiac, and others to other Gods, or the attendants of the Gods, or to mortal animals, or to the more elevated or more low parts of the universe.

(19).—Plato, however, says that *was* and *will be* are species, and not parts of time, in the same manner as days and nights, and months and years. For divine orders which give completion to the whole series of time, preside over the latter. Hence, he calls them parts of time. But *was* and *will be* are entirely surveyed according to each of these. And hence, they are certain species, as not having a peculiar matter; I mean, a diurnal or nocturnal, or some other such-like matter. If, however, these are species of time, which was generated together with the universe, *was* had no existence prior to the generation of the universe. But if *was* had no existence prior to it, neither had motion; for in all motion, there are *was* and *will be*, because they are prior and posterior. If, however, motion was not prior to the universe, neither was disorderly motion. Hence, Atticus and his followers speak in vain, when they say,

that time was prior to the generation of the world, but not an arranged time. For where there is time, there are also the past and the future. And where these are, there *the was* and *the will be* entirely subsist. Moreover, *the was* and *the will be*, are species of time generated by the Demiurgus. Hence also, Plato calls them *generated*. Neither, therefore, was there a certain time prior to the fabrication of things. It is necessary, therefore, that the much-celebrated disorderly motion of Atticus and his followers, either, if it existed, should not be in time, or that there should not be in short, a certain time when it was produced. It is necessary, however, motion existing, that there should be a time in which it was generated: one part of it having the past, another the present, and another the future. Hence, it is not possible that there should have been motion prior to the generation of time; since neither could there have been disorderly time. For disorderly time would have *the was* and *the will be*; the former of which would be the past, but the latter the future. Or, if it alone had *the is*, without these, it would have been eternity, and not time, and disorderly motion would be eternal, which is impossible. For Aristotle has sufficiently demonstrated, that all motion is in time, both that which is disorderly and that which is orderly, each entirely having the prior, and the posterior; in order that the motion may be that which it is said to be, and may not be permanency instead of motion. But that *the was* and *the will be*, were not prior to the fabrication of things, Plato clearly teaches us, as I have before observed, by saying that as days and nights were generated as parts, so *the was* and *the will be*, were generated as species of time. They, however, say, that the disorderly motion was unbegotten. Hence, if there was then a certain time, it was unbegotten; so that *the was* and *the will be* were unbegotten. *The was* and *the will be*, therefore, were not prior to the

generation of the world, but were simultaneous with the world ; time being one and the same, and being the number both of disorderly and of orderly motions, and existing without difference. This, therefore, is demonstrated through these methods as a corollary.

(20).—If, however, you wish to survey these as species of time, in the way in which they appeared to be so to our PRECEPTOR, assume for me a perfect period, and an entire progression of time, one part having now become the past, but another the future, and behold *the was*, and *the will be* as species of time. For if we do not thus but partly understand the words of Plato, the venerable and entire idea of time, will not be manifested to us, according to each of these species, but that which happens to some of the things that are in generation, and mutation. Unless indeed, *the was* indicates the perfective order of time, but *the will be*, that order of it which unfolds into light, just as *the is* indicates its connectedly-containing order. For time unfolds things which as yet are not, connectedly contains such as are present, and perfects such as are past, and introduces an appropriate end to their periods. And thus much concerning the parts and the species of time.

With respect, however, to the word *contrived*, though we have before observed that time is in reality the work of divine and demiurgic contrivance, by which natures that are changed remain throughout the whole, and partake of perfection, perpetuity, defence, measure and comprehension ; yet it may be said, do not divine natures measure themselves, and especially do not those that revolve in the heavens define their own motions? This, indeed, we must most readily admit. For material and corruptible natures have their existence, and the extent of their duration from other things ; but divine natures have these, both from primordial causes and themselves. Hence Plato, when he begins to

speak about the times that are unfolded into light in the heavens, says "that the stars were generated for the sake of co-operating in the production of time"; and again, "that they were generated as instruments of time"; and in the third place, "that they were produced for the purpose of distinguishing and guarding the numbers of time." In what is here said, however, the term *co-operating* shows that time indeed existed prior to the stars, but that it is unfolded into light about the world through these. For time—being in them, is unfolded through their motion. But the term *instruments* again after another manner, in a certain respect, indicates the same thing, viz., that the whole of time was produced, both that which abides, and that which proceeds, by the father and maker of all things, for the purpose of measuring mundane natures; but that the bodies which revolve in the heavens are partial measures, and are comprehended in the one time; each in an especial manner, more organically producing in conjunction with time, such things as are appropriate in it. For, in short, all the second fabrication has this relation to the one and impartible production of things. For each of the bodies that revolve in the heavens is said especially to contribute to the measure of itself. Thus, for instance, the sun though it contributes to all things, on account of its ruling dignity, yet it particularly contributes to the year, which it constitutes in conjunction with the Demiurgus, and the whole of time, as the peculiar measure of itself. But the moon contributes to month; and the inerratic sphere to day and night. The mode also of operation in the rest of the heavenly bodies is evident; though neither night, nor much less day, is without the sun, nor year without the inerratic sphere, and the zodiac. At the same time, however, some measures are more adapted to some of these than to others.

The stars also may be said to be the instruments of time,

in consequence of time possessing an effective dignity, with reference to and through them, and adorning generation as it were through instruments. By which also it is evident that time is not only that which is participated, and is the number of motion, since the governors of the world have the order of instruments with reference to it ; but likewise, that it is an invisible God, energizing eternally about all motions, and the whole period of the world, but using for instruments these divinities, as more partial measures of itself. But the assertion that the stars were generated, for the purpose of distinguishing and guarding the numbers of time, clearly shows that the one time proceeds from the Demiurgus and his will ; and that remaining one, and a whole, and without difference, it becomes through the motion of these stars, multitudinous according to number, and that each of the measures adopted to it, is as it were cut and divided from the whole of time, which is always the guardian of each, through its equable and orderly motion. In reality, however, the Celestial Gods are rather guarded by the numbers of time, and obtain through these the distinction of the periods which they make, and of their restitutions to their pristine state ; but at the same time, since we endeavour to collect the truth pertaining to invisible from visible natures, we infer that the numbers of time are guarded, through the circulation of the stars.

With these things, however, not only Plato, as we have before observed, but theurgists likewise accord. For they celebrate time as a mundane God, eternal, boundless, young and old, and of a spiral form. And besides this also, as having its essence in eternity, as abiding always the same, and as possessing infinite power. For how could it otherwise comprehend the infinity of apparent time, and circularly lead all things to their former condition, and renovate them, and also recall things which become old

through it, to their proper measure, as being at once comprehensive both of things that are moved in a circle, and according to a right line. For a spiral is a thing of this kind; and hence, as I have before observed, time is celebrated by theurgists, as having a spiral form. For they not only celebrate time as a God; but likewise day and night, and month and year, are considered by them as Gods. For of things which circulate perpetually, it is entirely necessary that there should be an immovable cause; and a different cause of things specifically different. On this account, therefore, they have delivered to us congresses, invocations, and teletic sacred laws. It is necessary likewise, not to survey all these particulars superficially, but to venerate them as divine, invisible, and immovable causes, prior to these movable natures which are apparent to all men; Plato himself in the *Laws*, bearing testimony, as we have said, to the truth of this, by speaking of these causes as Gods. *For from the Greeks we receive the sacred rites of Month, and we learn that by the Phrygians Month is celebrated as Sabazius, and also in the middle mysteries of Sabazius.* For that which they first beheld to be the measurer of a perpetual circulation, they apprehended to be a God, and this they honoured, through the mysteries, and all-sacred worship; in the same manner as they also honoured the seasons. For they were able to perceive (the divinity of) these, from their effects; though not similarly, the divinity of the year. For men indeed, who were divinely wise, have likewise celebrated this; but it was not easy for all men to know and worship it, on account of the difficulty of understanding the period which is measured by it. This also is the case with the whole of time, on account of the ignorance of the one period of all things; so that the investigation of this whole, as existing, and as a god, is attended with extreme difficulty; though if

an immovable cause precedes perpetual motion, it is necessary that prior to perpetuity itself, there should exist that which unitedly defines the whole of it, and which numbers it; perpetuity itself being that which is numbered.

(21).—"And in addition to these things also, we assert that a thing which *was* generated, is generated; that what subsists *in becoming* to be, is generated; that what *will be*, is to be; and that *non-being* is non-being; no one of these assertions is accurate. But perhaps a minute discussion of these things is not adapted to the present discourse."

EXPOSITION

Previously to this, Plato blamed the custom of the Greeks, for introducing to truly-existing beings words adapted to things in generation; but now he accuses the multitude of co-arranging with generation that which is adapted to intelligibles. For their illegality is either two-fold or is entirely one and great. For when they say that a thing which *was* generated, *is* generated, and that *will be*, *is* to be, they erroneously adapt the peculiarity of eternal essences, to generated natures. For this *is*, pertains to superior divine beings; just as to be generated, or subsist *in becoming* to be, pertains to sensibles. They likewise erroneously confound the parts of time, and subvert the order which is in it, by making *the now*, or the present time, the same as the past. But when they say that what subsists *in becoming to be*, *is*, they fall into the former error alone. Though this, however, is an error of the greatest consequence, yet, if it be lawful so to speak, it is a still greater error to say that *non-being* is. For if generation is a medium between non-being and being, it is a less error to introduce the peculiarities of being to generation, than to non-being. One apology, however, for these things may be

made conformably to nature. For in consequence of non-being participating in generation of being, in the same manner as everything temporal appears to participate of eternity, it is usual to refer these to eternity and truly-existing being, which are exempt from all interval and distribution into parts. And again, it is usual to preserve and detain generation, which is borne along in motion, and exists in time. It is not at all wonderful, therefore, if men, wishing to detain among beings that which has already been generated, should say that it is generated; and also being willing to co-arrange with things in existence, that which is not yet generated, they should say, it *is* to be generated. For through these two things, non-being is in a certain respect able to accede to, and be co-arranged with beings, viz., through the participation of being, and through the present temporal interval, both which may appear to introduce existence. And hence, indeed, the frequent use of these words in this sense was assumed. Nevertheless the transposition of this perturbation has not anything (as Plato says) accurate and scientific, by which he signifies, as far as is adapted to the present speculation, which is more physical, that a more abundant investigation of these things pertains to another discussion, which, as most of the interpreters think, is logical. For in logical discussions it is usual to inquire whether non-being is the object of opinion. As Iamblichus says, however, and *I* am persuaded, it is theological. For in the *Sophista* much is said about all various non-being, and likewise in the *Parmenides*, the speculation of which *Timaeus* also evinces to be appropriate. Now, however, as he separates and distinguishes things from each other, viz., into that which is always being, and that which is generated and perishes, into image and paradigm, the eternal and the temporal; thus also he wishes to give appellations adapted to each of these,

so as neither to transfer things which pertain to generation through time, to more simple and divine essences, nor to mingle the transcendent goods of more excellent natures with things which are borne along in motion and mutation. But he refers to more appropriate opportunities, the more profound investigation of these particulars. For this was usual both with Plato himself, and prior to Plato, with the Pythagoreans. Aristotle also, especially emulating this custom, discusses philosophical problems in a way adapted to the design of his treatise.

(22).—"Time therefore, was generated together with the universe, in order that being generated together with it, it may also be dissolved together with it, if ever a certain dissolution of it should take place. It was also generated according to the paradigm of an eternal nature, in order that it might, as much as possible, be similar to it. For the paradigm of it, indeed, is through all eternity (real) being. But the universe was generated, is, and will be, forever through the whole of time."

COMMENT

Plato says that time was generated together with the universe, now animated, and endued with intellect; because the world first participates of time, according to soul, and the corporeal-formed nature. But the words, "that being generated together with it, it may also be dissolved together with it, if ever a certain dissolution of it should take place," clearly show that the universe is unbegotten, and incorruptible. For if it was generated, it was generated in time. But if it was generated together with time, it was not generated in time. For neither was time generated in time, lest there should be time prior to time. If, therefore, the universe was generated together with time, it was not generated [according to the usual acceptance of the word].

For it is necessary that every thing which was generated, should be posterior to time. The universe, however, is by no means posterior to time. Again, if everything which is dissolved, is dissolved at a certain time, but time can not be dissolved in a part of itself, time can not ever be dissolved; so that neither can the universe. For it is indissoluble, as long as time is indissoluble. Besides, time is indissoluble through a simplicity of nature; unless some one is willing to denominate the progression of it, and its return to the Demiurgus, which are motions contrary to each other, the generation and dissolution of it. Thus also the universe has dissolution and generation, according to cause. Just, therefore, as if some one being willing that the revolutions of the circle of *the different*, should be odd in number, should say that the heptad is co-existent with them, in order that if ever the heptad should become an even number, they also may become even, signifying by this that the circulations will not fall into the even number; thus, likewise, we must now conceive respecting the all-various indissolubility of the world and time, in consequence of time having an indissoluble nature. One cause, therefore, of time having been generated together with the universe, is that the universe may be indissoluble and perpetual. But a second cause is that it may be most similar to its paradigm. For Plato says that the universe itself is most similar to its paradigm. How, therefore, does the universe become more similar to animal itself through time? Because, says he, as intelligibles receive all the power of eternity, which now unites, and connectedly contains them at once, collectively, and unically,—thus also the world sustains all the measured motion of time partibly, and in a divided manner, through which also it was, and is, and will be, not having the three in the whole of time, but each in a portion of time. It

receives, however, each of the three in the whole of time, on account of the past and the future periods, and because being of the nature of things generated, it has the perfect in generation according to every part of time. And it exists, indeed, or *is*, because in the whole of the present circulation of time, it participates of being. But it *will be*, because the measured motions of the whole of time will never cease, and the circulations conjoin, and assimilate time, to intelligible causes. If, however, the universe exists for ever through the whole of time, and is, and was, and will be; it is, and will be, in the time to come, in consequence of being incorruptible. Hence it was generated in *all* the past time, as being unbegotten. For it is similarly present with all time according to each of ¹these. Or, if this is not admitted, it no longer will be hereafter infinitely, or was generated from infinity. And they are ²ridiculous who say that the world was once generated, and that it will at a certain time cease to be, since Plato ascribes to it the whole of time, on account of both (the past and the future). And you see that he now attributes the three parts of time to it, and does not refuse to ascribe being to it. Hence, it is evident, that when before he attributes *the is* to an eternal nature, and not to generation, *the is* there is exempt from all temporal extension, and being established according to the eternal itself, pertains to intelligibles; since he grants that the whole of *the was* and *the will be* are for ever present with sensibles according to the participation of truly-existing being.

How, therefore, if the nature of time, as the divine Iamblichus says, and as *I* am persuaded, is a medium between eternity and the universe, of the latter of which it

¹ i.e., according to *the was*, *the is*, and *the will be*.

² Proclus here alludes to such of the ancient followers of Jesus, as endeavoured to prove, from the authority of Plato, that the world was produced at a certain time, and will at a certain time be destroyed.

is the leader, and is assimilated to the former,—how, if this be the case, was time constituted for the sake of the universe? For how was that which is comprehensive and perfective, and which in a greater degree assimilates the image to its paradigm,—how was this generated for the sake of that which is comprehended and assimilated? For thus things which subsist for the sake of something else, will be more venerable than ends, and more excellent natures will make a progression to beings, for the sake of things subordinate. Nothing of this kind, however, is to be found in the arrangements of Plato. For neither was time generated for the sake of the universe alone, nor was the universe constituted for the sake of time alone, but each was constituted for the sake of itself, and of the other, and for the sake of both. For in order that all the fabrication of things might have perfection, such was the universe, and such was time consummately produced. Moreover, it happens that each greatly contributes to the assimilation of each to its proper paradigm. For time would not imitate eternity without the existence of the universe; for after what manner would it proceed, or what is there among beings that it would ever measure, or connect, or perfect? nor would the universe, without the existence of time, imitate as much as possible, the all-perfect and eternal nature of animal itself. Each, therefore, was generated, not for the sake of itself alone, nor for the sake of the other alone, but for the sake of all the fabrication of things, in order that each might become most perfect, and most similar to its paradigm; or, rather, each was generated for the sake of goodness, and the father of wholes, on account of which also the production of things possesses perfection. But each being generated that which it is with reference to the other, each contributes greatly to the permanency, order and good condition of all mundane natures. And thus

much Plato philosophizes concerning time, which is the one and whole measure of all things, and which is moved and proceeds from the Demiurgus alone, and its proper monad. But in what follows, he discusses the time which is unfolded in the heavens, and is, as it were, co-divided with the various latitudes of the stars, which would not have subsisted without the revolution of the circle of *the same*, and the circle of *the different*, about the invisible and one time, which cuts off from itself, unfolds into light, and always preserves a measure adapted to each of these circles. In what follows, also, in order that this secondary time might proceed into the visible world, and be universally known through the partial measures of itself, which it imparts, and that it might be more distributed, he constitutes the planets, among which the sun and moon are enumerated. From all which we may infer what great dignity is allotted by the Philosopher, or, rather, by the Demiurgus himself of wholes, to the TIME which is FIRST and ONE.

Δ

(1).—There are two most singular and sublime features in the philosophy of Theomorphists :

- (i) To believe that there is but one Supreme Being whose light is diffused in all. To bring not the idea of duality in the mind.
- (ii) To free the soul from the slavery of matter and thought. To make it master over external and internal natures. The Blessed Phostir Decatus saith :

“Soul, turn towards the Supreme Person.

Whither slumberest thou in the sleep of allurements !

¹Having become pure-minded, *do* awake some day.

Beast, how admonishest thou others ?

The Wisdom has not affected thy own Self.

Water not the (seeds of) poisons.

Poisonous pleasures *do* renounce some day. (1)

Thou acquaintest only with the deeds of misapprehension !

Love the acts of righteousness.

O, lay hold of sempiternal meditation ;

²(And) having (once) rejected all sins, run (from them). (2)

(Means) whereby pain and sin procure not ;

The net of Pluto ensnareth not ;

(And) if thou wishest the everlasting bliss to all ;

Be absorbed, then, in the nectar of Divine Love.” (3) .

1 “Long and weary is the way before thee, O disciple. One single thought about the past that thou hast left behind will drag thee down, and thou wilt have to start the climb anew. Kill in thyself all memory of past experiences. Look not behind or thou art lost.”—“The Voice of the Silence.” p. 32

2 “Absolutely forget all the sins and mistakes of the past. God forgives sin, He does not want you to carry the burden of it. If you let your mind dwell on the past, you will never be in a condition to deal with the responsibilities of the present. Remember, every day comes to you new and fresh. Each morning you turn over a new leaf in the book of your life ; on that new page, fair and clean, may be recorded pure thoughts, noble aspirations, kind, loving words, and deeds which will be remembered only with pleasure. This, then, is your high privilege every day, and you must, if you would be cured of your trouble, seize this opportunity and use it. You must live the highest life you are capable of living, looking to God for the help He gives to those who ask Him.”

“The School of Health.” p. 123. By A. B. Olsen, M.D. (Pub. London).

Again, in another place :

¹ " Such asceticism practise, O Mind ;

² Palaces all consider as wilderness.

³ Lughurious (be) within (thyself) ;

(Let) chastity (be thy) matted-hair,

(And) union (with the Universal soul by

Means of abstract contemplation) service ;

Grow the nails of vow,

(Appoint) Wisdom (thy) instructor,

(Wherethrough) exhort the Self,

(And) rub (thy person) with the glory of

The Name (of God), (instead of ashes of cow-dung). (1)

(Take) little food (and) good-little repose,

(Make) mercy, forgiveness, (and of) love (thy) body ;

Propriety, contentment, O, always maintain ;

O, become devoid of the three qualities. (2)

Concupiscence, indignation, pride, avarice, injustice and false

O Mind, (when) come not into (thee) ;

[love,

Then alone (wilt thou) perceive the true essence of the Soul,

And approach the Supreme Person." (3)

(2).—The inquiry, therefore, to be made is for the perpetual exemption from the coming and going, from the necessity of repeated births ; and which is easily attained through the favour of the ⁴True Phostir. But this liberation cannot be acquired as long as man is subject to the ordinary infirmities of his nature, and to the accidents of his condition. The primary object to study the Phostirian

1 " Worship given to the Shining Ones, to the twice-horn, to the Teachers and to the wise, purity, straightforwardness, continence, and harmlessness, are called the austerity of the body. Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the Scriptures, are called the austerity of speech. Mental happiness, equilibrium, silence, self-control, purity of nature, this is called the austerity of the mind. This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonised, is said to be pure."—Bhagavad Gita xvii. 14-17.

2 " Wouldst thou become a Yogi of time's circle ? Then, O Lanoo : Believe thou not that sitting in dark forests, in proud seclusion and apart from men ; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O devotee, that this will lead thee to the goal of final liberation. Think not that breaking bone and rending flesh and muscle unites thee to thy silent Self. Think not that when the sins of thy gross form are conquered, O victim of thy shadows, thy duty is accomplished by nature and by man."—"The Voice of the Silence." p. 48

3 The mind is asked to regret and mourn on account of the separation of the Soul from her husband the Deity, because of her disobedience to His Commandments.

4 " One who has *known* the True Being, of *this* One's name is the True Phostir." Phos. v. Sukh.

Philosophy, therefore, is to know the means by which the imperfections and weaknesses of the human mind must be obviated. Through the instrumentality of the Sacred Word they are got rid of without any difficulty.

"The mind doth go," saith the Phostir, "towards evilness, but it should be reprovèd through the word of God."

Now, the question is, how to acquire the knowledge of the Word? As preparatory, then, to its right acquisition, it is said by the Phostir :

"First of all accept ¹death, leave all the hopes of life aside, be humble like dust to all, and then come unto me."

Of this introductory verse let every one of us, O sisters, sincerely think for a moment in ourselves, as to how far we are prepared, and to what extent we have sacrificed, the evanescent pleasures to the Blissful Lord.

²"If you desire philosophy, prepare yourself from the beginning to be ³ridiculed, to expect that many will sneer at you, and say, 'He has all at once returned to us as a philosopher ; and whence does he get this supercilious look for us?' Do you not show a supercilious look ; but hold on to the things which seem to you best as one appointed by God to this station. And remember that if you abide in the same principles, these men who first ridiculed, will afterwards admire you : but if you shall have been overpowered by them, you will bring upon yourself double ridicule."

If we are fortunate enough and have made up our minds

¹ Consult and compare any Platonic Philosopher, such as Proclus or Plotinus, for the "philosophic death." "What else, then, can Socrates mean by such a death but philosophical death? And what is this but the true exercise of the cathartic virtues?"—Taylor.

² Epictetus.

³ "Ere thou canst settle in the path of pure knowledge and call it thine, thy Soul has to become as the ripe mango fruit : as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O conqueror of weal and woe."—"The Voice of the Silence." P. 84

to ascend the following steps, then and only then, let us dare to know what is to come next.

But that which comes next is known automatically, and after that there is nothing which will remain hidden from us.

The first step is non-stealing, non-killing, and non-receiving of gifts ; then cleanliness, contentment, study, and self-surrender to God. Then, making the mind introspective. Next is concentration, and then meditation, and then at last comes the state of super-consciousness, in which is seen the true glory of the Soul.

(3).—Start then without further delay. Get hold of this one thought, that your Self is absolutely separate and free from the material body. And let every infinitesimal part of each atom of your mind-stuff be filled with this thought. And to achieve the realization of the perfection of this thought consider the elementary examination for the degree of Liberation. Then :

¹ Know thy *Self*.

Seek *within* thy *Self*.

What thou seekest *is* within thy *Self*.

And *His* is a part thy *Self*.

How is it possible to know the abstract qualities of an element, when it itself is not separated from a compound? How can we discriminate the sound of a tuning-fork when it is being sounded among thousands of other instruments? How can one hear the voice of a feeble man when the Corybantes are making noise with their flutes? It is

¹ "Let him raise the self by the Self and not let the self become depressed ; for verily is the Self the friend of the self, and also the Self the self's enemy.

"The Self is the friend of the self of him in whom the self by the Self is vanquished ; but to the unshudged self (lit. the non-self) the Self verily becometh hostile as an enemy.

"The higher Self of him who is self-controlled and peaceful is uniform in cold and heat, pleasure and pain, as well as in honour and dishonour."

—The Bhagavad Gita. vi. 5, 6, 7.

"The way to final freedom is within thy Self. That way begins and ends outside of self (the personal lower self) —" The Voice of the Silence." P. 58

necessary, first of all, to isolate the magnet from all other materials, in order to find out its own peculiar properties. How can we know even the existence of radium if it is crushed and mixed with ten other metals? So is it in the case of Soul. As long as it is covered by a mind which is full of foul ideas, ideas which are being continuously fabricated for sensuous aims, for selfish ends, so long it is irrational even to imagine that it is possible for any one to know the Self.

Are not the Hertzian waves present everywhere in the universe? More so round an inductorium when it is giving out a spark. So is this our Self omnipresent. More so in our bodies when we are alive. The presence of electric waves is detected only through the instrumentality of a resonator, or by some other similar means, in which most probably the same principle is involved. And in like manner the divine phenomena of the Soul are not cognizable by the senses. They are capable of being apprehended solely through the eye of faith, in the state of super-consciousness.

(4).—"They are all silk handkerchiefs, I do believe," says a blind man, "but I do not trust," persists he, "that they are of different colours." I tell him, they *are* so. But he does not agree. What should I do, he can not be satisfied? Poor man! He does not possess the organ of vision.

¹So declares the human-animal, "there is no ²God.

¹ "But the Intelligible Universe, or, as we should say, the Spiritual World, is by no means to be regarded as a mere figment of subjective imagination. On the contrary, not only has it actual and substantial existence, but it constitutes the one supreme and comprehensive actuality, contrasted with which the substance and even the forms of the phenomenal order are mere phantasmal hallucinations. It is objective truth, concrete reality, the divine source of all wisdom, virtue and beauty."—"The Wisdom of Plotinus," by C. J. Whitby.

² "Twofold is the animal creation in this world, the divine and diabolical: the divine hath been described at length: bear from me, O Partha, the diabolical. Diabolical men know neither right energy nor right abstinence; nor purity, nor even propriety, nor truth is in them. 'The universe is without truth, without basis,' they say, 'without a God; brought about by mutual union, and caused by lust and nothing else.' Holding this view, these ruined

There is no such a being who is omnipresent, who is the creator and the controller of the universe." How are you going to make a rustic believe that the instrument called the radio-micrometer has been found capable of indicating differences of temperature of the order of one-millionth of a degree Centigrade, and that it is able to detect the radiations from a candle two miles distant? Even if you show him this done, he will cry out, "You did not show us any thing which really *was* so. But such sort of wonders are feats of thaumaturgy and legerdemain. And surely a juggler could have performed them much better and more dexterously than you. You are not a properly trained and experienced magician. Sir, go your way. Depart from hence." Who will undertake to convince such a one, of the fact that there is Ether of Space? ¹"The ether does not in any way affect our sense of touch (i.e., of force); it does not resist motion in the slightest degree. Not only can our bodies move through it, but much larger bodies, planets and comets, can rush through it at what we are pleased to

selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world. Surrendering themselves to insatiable desires, possessed of vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves. Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all. Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

"This to-day by me hath been won, that purpose I shall gain; this wealth is mine already, and also this shall be mine in future.

"I have slain this enemy, and others also I shall slay. I am the Lord, I am the enjoyer, I am perfect, powerful, happy;

"I am wealthy, well-born; what other is there that is like unto me? I will sacrifice, I will give alms, I will rejoice." Thus deluded by ignorance, bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell. Self-glorifying, stubborn, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance.

"Triple is the gate of this hell, destructive of the self—lust, wrath and greed, therefore, let man renounce these three. A man liberated from these three gates of darkness, O son of Kunti, accomplisheth his own welfare, and thus reacheth the highest goal. He who having cast aside the ordinances of the Scriptures, followeth the promptings of desire, attaineth not perfection, nor happiness, nor the highest goal. Therefore, let the Scriptures be thy authority in determining what ought to be done, or what ought not to be done. Knowing what hath been declared by the ordinances of the Scriptures, thou oughtest to work in this world."—Bhagavad Gita, xvi. 6-17, 21-24.

1 Sir Oliver Lodge's "The Ether of Space."

call a prodigious speed (being far greater than ~~that~~ of an athlete) without showing the least sign of friction. I myself, indeed," says on Sir Oliver, "have designed and carried out a series of delicate experiments to see whether a whirling mass of iron could to the smallest extent grip the ether and carry it round, with so much as a thousandth part of its own velocity.

"The answer is, No; I cannot find a trace of mechanical connexion between matter and ether, of the kind known as viscosity or friction.

"Why, then, if it is so impalpable, should we assert its existence? May it not be a mere fanciful speculation, to be extruded from physics as soon as possible? If we were limited for our knowledge of matter to our sense of touch, the question would never even have presented itself; we should have been simply ignorant of the ether, as ignorant as we are of any life or mind in the universe not associated with some kind of material body. But our senses have attained a higher stage of development than that. We are conscious of matter by means other than its resisting force."

"You pull aside the prong of a tuning-fork and let it go: vibration follows, and sound is produced. You charge a Leyden jar and let it discharge: vibration follows and light is excited. It is light, just as good as any other light. It travels at the same ¹pace, it is reflected and refracted according to the same laws; every experiment known to optics can be performed with this ethereal radiation electrically produced,—and yet you cannot see it. Why not? For no fault of the light, the fault (if there be a fault) is in the eye. The retina is incompetent to respond to these vibrations—they are too slow. The vibrations set up when this large jar is discharged are from a hundred thousand to a million per second, but that is too slow for

1 i.e., 186,000 miles per second.

the retina. It responds only to vibrations between 400 billion and 700 billion per second. The vibrations are too quick for the ear, which responds only to vibrations between 40 and 40,000 per second."

(5).—When I say God is omnipresent, I mean He *is* in everything everywhere. What do you say? Do not mock. Having misunderstood me, do not jump. For I did not say that this pen or paper was God. Nor does any one assert that this piece of glass or that lump of clay is ether. But what they say is this: that the interstellar ¹ether is penetrating between the atoms of the substances, through the pores as it were. In the same manner, The ²One *is* in everything, but everything is *not* The One. The life *is* in every part of your body, but your body is not the life. The Deity is present in every atom of the universe, but the matter is not He. Acquire knowledge and the apparatus, O rustic, and then experiment, you will perceive the reality of the ether. And you, O human-animal, acquire wisdom and faith, and then meditate: you will conceive the presence of His Divineness. For the possibility of the former is confirmed by the testimonies of Newton, Hertz and Lodge; while Socrates, Plato and the Phostirs are the witnesses of the authenticity of the latter.

(6).—The only apparatus necessary to perform the experiment is—faith in the existence of God. But what is this faith? It is simply to take this for truth, that God *is*, and

¹ "Throughout all the so-called solid materials of the earth, through all the liquids and gases, through ourselves and our atmosphere, throughout the space between our earth and the moon, through the moon itself, throughout all the vast distance of ninety-three millions of miles between us and the sun; in fact, throughout all things too small to be seen by the power of the best microscope ever constructed, and through all the space ever reached by the largest telescope in the world, there exists a medium known as the *ether*. In fact, all interstellar space across which light travels, whether from our sun or from any other star, is filled with this ether."—p. 17, "Wireless Telegraphy," by Richard Kerr, F.G.S.

² "Being beginningless and without qualities, the imperishable supreme Self, though seated in the body, O Kannteya, worketh not nor is affected."

"As the omnipresent ether is not affected, by reason of its subtlety, so seated everywhere in the body the Self is not affected."—Bhagavad Gita, xiii. 31. 32.

He is omnipresent and omniscient. How many are there who possess such a faith? ¹Perhaps one in ten millions. If a man goes to rob another of his property, does he believe in God? Why does he attempt to run away when he hears the steps of a caretaker? Because he believes in the existence of the visible, and not in that of The One who is invisible. Why does a rogue, who talks improperly with a woman of his own qualities in the dark, shrink to commit any further impropriety as soon as he spies the presence of a third person? Because he is afraid of the mortal messengers, but not of the immortal angels. Because it is obvious that he does not possess an atom of that which I call faith. Why should one do no obscene act in the presence of strangers, but indulge freely in it when alone? Does he respect others more than his own Self? Does he care for men and not for the Divinity? It is quite clear. ²"If you always remember that whatever you are doing in the soul or in the body, God stands by as inspector, you will never err in all your prayers and in all your acts."

Having procured, then, the required apparatus by means of the practice of the mentioned virtues, we may start the test: Sit upright and keep the body straight. Thus let the spinal cord be free. The spinal cord is a white and soft substance. It runs along inside the vertebral column. It is continuous above with the brain. "From the brain and spinal cord the nerves going to all parts of the body arise. The vertebral column; along its whole length, from the skull to the pelvic girdle is made up of a number of bones, vertebrae, joined one to another by ligaments. To each

This is the kind of faith which Jesus meant when he said, addressing His disciples: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."—Luke xvii 6

"Threefold is by nature the inborn faith of the embodied—pure, passionate, and dark. Hear thou of these. The faith of each is shaped to his own nature, O Bharata. The man consists of his faith; that which his faith is, he is even that"—Bhagavad Gita. xvi. 2, 3.

2 Epictetus.

vertebra in the thoracic region is attached a rib." Chest must always hold erect. For the respiratory organs, which consist of a pair of lungs and certain passages leading to them, are situated in the chest cavity, where they surround the heart. They must have perfect freedom, otherwise they will be hampered, and the entire body will suffer in consequence. The neck and head are also necessary to be kept straight, as "on its way to the lungs the air passes through the mouth or nose, the pharynx, the larynx, and the trachea." Thus, if a cut be made downwards through the skin of the neck, exactly in the middle line, running down the middle of the neck is found the tube trachea. "After the trachea reaches the thorax, it divides into two branches, one passing to each lung. A little above the middle of the neck it widens out into a box-like cavity, with walls of cartilage, the larynx. The larynx opens above by a slit-like opening into a wide space, the pharynx. Air from mouth can pass through the larynx into the trachea, and so to the lungs. . . . The movements leading to inspiration are brought about by the contraction of certain skeletal muscles, and the skeletal muscles of the body contract only when they receive nervous impulses along their motor nerves. The motor nerves for the intercostal muscles come from the thoracic region of the spinal cord, and the motor nerves for the diaphragm, of which there are two, one on each side, called the phrenic nerves, come from the cervical region of the spinal cord. If the phrenic nerves are cut, the diaphragm does not contract, because no motor impulses reach it; similarly, the intercostal muscles can be put at rest by dividing their motor nerves. Thus respiration is caused by impulses passing at regular intervals from the central nervous system to the appropriate muscles. The impulses start from the spinal bulb, pass down the spinal cord, and

then out along the motor nerves in question. The part of the spinal bulb from which these impulses start is called the *respiratory centre*. If this part is injured, respiration stops." So the respiratory centre which governs the respiratory organs has a sort of controlling effect on the other nerves ; therefore regular breathing is of utmost importance. Having, then, established your seat firmly and properly, now commence to breathe in a measured way, in and out. That will harmonize the whole system. After practising this for some days, join the repetition of the word VÂH-GURÛ to it. Taking no notice of the vowels, the word is made up of four letters—v, h, g and r, which are the initials of four words, Vishnû, Hari, Govind and Ram, and represent the four highest manifestations of the Deity, namely: Providence, Love, Lordship and Omnipotence consecutively. Let the parts VÂH and GURÛ flow in and out respectively, with the inspiration and expiration synchronously, and in a manner rhythmical and harmonious. This will render the entire body rhythmic. This will bring rest, nay, teach what rest really is. But why should there be repetition? ¹"It must be remembered," says a commentator on the Aphorisms of Patanjali, "that the sum total of impressions lives in the mind, and these impressions become more and more latent, but remain there, and as soon as they get the right stimulus they come out. Molecular vibration will never cease. When this universe is destroyed (if it ever will be), all the massive vibrations will disappear, the sun, moon, stars and earth will melt down, but the vibrations must remain in the atoms. Each atom will perform the same functions as the big worlds do. So the vibrations of this ²*Chitta* will subside, but will go on like molecular vibrations." Now we

1 Vivekananda.

2 Sanskrit—"Mind-stuff." The fine material out of which the mind has been manufactured.

can understand what is meant by repetition. "It is the greatest stimulus that can be given to the spiritual ¹*Samskaras*. . . . One moment of company with the Holy makes a ship to cross this ocean of life." Such is the power of association. So this repetition of Vâh-Gurû, and thinking on its meaning, is keeping good company in our own minds. ²"Let your talk of God be renewed every day, rather than your food. Think of God more frequently than you breathe."

³"Avoid evil company, because the scars of old wounds are in you, and this evil company is just the heat that is necessary to call them out. In the same way we are told that good company will call out the good impressions that are in us, but have become latent. There is nothing holier in this world than to keep good company, because the good impressions will have this same tendency to come to the surface."

(7).—There are three sorts of repetitions of Vâh-Gurû. ⁴"One is called the verbal, another semiverbal, and the third mental. The verbal or the audible is the lowest, and the mental is the highest of all. The repetition which is so loud that anybody near by can hear is the verbal; the next one is where only the organs begin to vibrate, but no sound is heard, another man sitting near cannot hear what is being said. That in which there is no sound, only mental repetition of the ⁵*MANTRA*, at the same time thinking of its meaning, is called the 'mental-muttering,' and is the highest." "The Cloak," says the Phostir, "which is become unclean by emiction is washed with soap, and the

¹ Sanskrit.—Impressions in the mind-stuff that produce habits.

² Epictetus.

³ Vivekananda.

⁴ *Ibid.*

⁵ Any prayer, holy verse, sacred or mystic word recited or contemplated during worship, e.g., Vâh-Gurû.

mind filled with sins is purified by the Name (of God)". Having practised, therefore, for some days or months the first two repetitions, one may try the last. But it is only then possible to do properly when we have subsided all the ripples and eddies of the mind, and have brought it into the state of calmness. We must restrain it in this form, and prevent its going out into the waves of any other thought than that of The One. As far as your being is concerned in the world, at this stage, let your condition be such: ¹"On no occasion call yourself a philosopher, and do not speak much among the ²uninstructed about theorems (philosophical rules): but do that which follows from them. For example, at a banquet do not say how a man ought to eat, but eat as you ought to eat. For remember that in this way Socrates, also, altogether avoided ostentation: persons used to come to him and ask to be recommended by him to philosophers: so easily did he submit to being overlooked. Accordingly, if any conversation should arise among uninstructed persons about any theorem, generally be silent; for there is great danger that you will immediately vomit up what you have not digested. And when a man shall say to you, that you know nothing, and you are not vexed, then be sure that you have begun the work (of Philosophy). For even sheep do not vomit up their grass and show to the shepherds how much they have eaten; but when they have internally digested the pasture, they produce externally wool and milk. Do you also show not your theorems (precepts) to the uninstructed, but show the acts which come from their digestion." ³"Practise, man, if you are irritable, to endure if you are abused, not to be vexed if you are treated with dishonour. Then you will make so

1 Epictetus; G. Long's (*The Encheiridion*).

2 There are numerous hymns in the *Phostir Vivlos* to this effect.

3 *Ibid.*

much progress that, even if a man strikes you, you will say to yourself, 'Imagine that you have embraced a statue.'; , but first of all you should abstain from wine, and abstain from a young girl, and dainty cakes. Then at last, if occasion presents itself, for the purpose of trying yourself at a proper time, you will descend into the arena to know if appearances overpower you as they did formerly. But at first ¹fly far from that which is stronger than yourself: the contest is unequal between a charming young girl and a beginner in philosophy. The earthen pitcher and the rock do not ²agree."

³"The condition and characteristic of a philosopher are these: he expects all advantage and all harm from himself. The signs (marks) of one who is making progress are these: he censures no man, he praises no man, he blames no man, he accuses no man, he says nothing about himself as if he were somebody or knew something; when he is impeded at all or hindered, he blames himself; if a man censures him, he makes no defence; if any one praises him, he ridicules the praiser to himself; he employs a moderate movement towards everything; whether he is considered foolish or ignorant, he cares not."

(8).—We may hear thundering the finest of orators. Some of the most cleverly-composed sermons we may hear preached by the greatest of preachers. However plausible may their arguments appear. We may attend meetings, where some of the world-wide renowned men are to make displays of their learning. They may grant us the privilege of taking part in their discussions and controversies. And they may for the time being confute us, persuade us, and make us proselytes to their opinion. But what, in reality,

¹ Compare Xenophon's account in *Memorabilia* about Socrates' instructing Critobulus (when Critobulus had kissed a youth).

² "There is a like fable in *Æsop*, of the earthen pitcher and the brazen." Upton (*Long*).

³ *Ibid.*

will all that avail? "For the mind," says the majestic son of Ariston, "when it is wandering, thinks nothing of fine-spoken words; nor do these touch even its surface, which affect indeed a mere pomp and splendour of diction, but are wanting in truth." The soul is still less benefited by such talkativeness. Just as it is dangerous to be in sickness under the care of one who himself is suffering from the same disease. It is not right for us to entrust our souls to those who are not the physicians of souls. They must first of all be tried and examined, whether they have healed themselves or not; whether they are slaves to the world's externals; or they have freed themselves from all that. No bar of iron can be magnetized by another which is void of magnetism. But, on the other hand, the most powerful magnet is unable to magnetize a piece of brass. One cannot pour intellect in the hearts of animals, nor into the mind of the human brutes. We must, of necessity, in order to be successful, choose such a quality of iron, which is highly susceptible of becoming magnetized under the action of electro-magnetic force. And in like manner one must be susceptible to virtue who is to become a student of philosophy. Of *philosophy* I say, and *not* of sophistry. Sophistry, most detestable sophistry, which now in the guise of sacred philosophy, deceives mankind, O Socrates, Alas!

9.—When the dimensions of a detector are such that its period of oscillation as an oscillator or vibrator is the same as that of the vibrator originating electric waves, resonance occurs. But if the frequency or periodicity of the detector is not in accordance with the prime oscillator, even then some sparks are observed at the gap of detector. So should it be in the case of spirituality. The greatest importance lies in the perfection of transmitter, and the receiver must be

1 *Axiochus* (a dialogue of Plato).

affected, however small. But how many of his disciples did Jesus reform before he died? Why not even one proved true to him. It is an arcanum.

To what conclusion have we arrived? To this: that our instructor must be a perfect being. That if we follow *him*, and in every point obey him, and do whatsoever he commands, we must become as he is himself. That, before we leave him, we must see whether our minds are tuned to his tranquility, and brought to the state of serenity or not. But if, misadventurously, we are not so strong, or fortunate enough, as to follow his steps fully; even then from such a teacher we should not return without being benefited. But where will the place of the pupils be if the teacher himself were a mere talking machine? I know not. Retire then, ye souls possessing minds susceptible to good impressions, and take up the repetition of the highest form. As soon as the waves have stopped, and the lake of the mind has become quiet, calm and unruffled, isolate the mind from all¹ foreign objects and ideas. Let not your body obstruct you in any way. ²For, "The soul," says Plato, "then reasons best when none of these things disturb it, neither hearing, nor sight, nor pain, nor pleasures of any kind, but it retires as much as possible within itself, taking leave of the body, and, as far as it can, not communicating or being in contact with it, IT AIMS AT THE DISCOVERY OF THAT WHICH IS."

When we have removed the veil of nature which is covering the Self, we shall be enabled to see without eyes the entire universe. We shall hear without the agency of ears, and everything else will be done by mere wish. ³"Would

¹ "Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast."—"The Voice of the Silence," p. 35.

"Have mastery over thy thoughts, O striver for perfection, if thou would'st cross its threshold. Have mastery over thy Soul, O seeker after truths undying, if thou would'st reach the goal."—*Ibid.*, p. 82.

² Phædon.

³ *Ibid.*

not he," said Socrates, addressing Simmias, "then, do this with the utmost purity, who should in the highest degree approach each subject by means of the mere mental faculties, neither employing the sight in conjunction with the reflective faculty, nor introducing any other sense together with reasoning; but who, using pure reflection by itself, should attempt to search out each essence purely by itself, freed as much as possible from the eyes and ears, and, in a word, from the whole body, as disturbing the soul, and not suffering it to acquire TRUTH and ¹WISDOM, when it is in communion with it. Is not he the person, Simmias, if any one can, who will arrive at the knowledge of That Which Is?"

"You speak with wonderful truth, O Socrates," replied Simmias.

"Wherefore," declared the divine son of Sophroniscus, "it necessarily follows from all this, that some such opinion as this should be entertained by genuine philosophers, so that they should speak among themselves as follows: 'A by-path, as it were, seems to lead us on in our researches undertaken by reason,' because as long as we are encumbered by the ²body, and our soul is contaminated with such an evil, we can never fully attain to what we desire; and this, we say, is Truth. For the body subjects us to innumerable hindrances on account of its necessary support, and, moreover, if any diseases befall us, they impede us in our search after that which *Is*; and it fills us with longings, desires, fears, all kinds of fancies, and a multitude of absurdities, so that, as it is said in real truth, by reason of the body it is never possible for us to make any advances in Wisdom. For nothing else but the body and its desires occasion wars, seditions, and contests; for all wars amongst

¹ In Platonic philosophy, by "Truth," and "Wisdom," and "That Which *Is*," and "The Good," and "The One"; is meant God.

² "Nor indeed can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action he is said to be a relinquisher."—Bhagavad Gita. xviii. 11.

us arise on account of our desire to acquire wealth ; and we are compelled to acquire wealth on account of the body being enslaved to its service ; and consequently on all these accounts we are hindered in the pursuit of philosophy. But the worst of all is, that if it leaves us any leisure, and we apply ourselves to the consideration of any subject, it constantly obtrudes itself in the midst of our researches, and occasions trouble and disturbance, and confounds us so that we are not able by reason of it to discern the truth. It has then in reality been demonstrated to us, that if we are ever to know anything purely, we must be separated from the body, and contemplate the things by the mere soul. And then, as it seems, we shall obtain that which we desire, and which we profess ourselves to be lovers of, Wisdom, ¹when we are dead, as reason shows, but not while we are alive. For if it is not possible to know anything purely in conjunction with the body, one of these two things must follow, either that we can never acquire knowledge, or only after we are dead ; for then the soul will subsist apart by itself, separate from the body, but not before. ²And while we live, we shall thus, as it seems,

1 Among numerous other verses in accordance with this, the following is one from the Phostir Vivlos:

"Death, from whom the world feareth, delighteth my mind ;

For after death, only, the Perfect and Supreme Felicity is obtained."

2 "The Platonic Philosophy insists much on the necessity of retiring into ourselves in order to the discovery of truth ; and on this account Socrates, in the First Alcibiades, says that the soul entering into herself will contemplate whatever exists and the Divinity Himself. Upon which Proclus thus comments, with his usual elegance and depth (in Theol. Plat., p. 7) : 'For the soul contracting herself wholly into a union with herself, and into the centre of universal life, and removing the multitude and variety of all-various powers, ascends into the highest place of speculation, from whence she will survey the nature of beings. For if she looks back upon things posterior to her essence, she will perceive nothing but the shadows and resemblances of beings ; but if she returns into herself she will evolve her own essence, and the reasons she contains. And at first she will as it were, only behold herself ; but when by her knowledge she penetrates more profoundly into her investigations she will find intellect seated in her essence and the universal orders of beings ; and when she advances into the more interior recesses of herself, and as it were into the sanctuary of the soul, she will be enabled to contemplate, with her eyes closed to corporeal vision the genus of the gods and the unities of beings. For all things reside in us, after a manner correspondent to the nature of the soul ; and on this account we are naturally enabled to know all things, by exciting our inherent powers and images of whatever exists.'"—Thomas Taylor's footnote on "An Essay on The Beautiful from the Greek of Plotinus."

approach nearest to knowledge, if we hold no intercourse or communion at all with the body, except what absolute necessity requires, nor suffer ourselves to be polluted by its nature, but purify ourselves from it, until God Himself shall release us. And thus being pure, and freed from the folly of body, we shall in all likelihood be with others like ourselves, and shall of ourselves know the whole real essence, and that probably is Truth; for it is not allowable for the impure to attain to the pure. Such things, I think, Simmias, all true lovers of Wisdom must both think and say to one another. Does it not seem so to you?"

"Most assuredly, Socrates."

(10).—The first struggle, therefore, to start the mental-muttering, which will lead us to experience the super-conscious state of contemplation, is the attempt to restrain the mind in the intellect-promoting form. Then to prevent its going out into waves. It is not so easy to do, but we have to fight hard, and battle against the forces which are throwing it into various waves. A vigorous warfare is to be inaugurated to exterminate them, and thus hold the mind completely in check.

I am sitting in this lecture room. The professor is just going to start his lecture on applied mechanics. Another student, sitting behind me, touches my head-dress contemptuously. I feel it, and all at once it throws my mind into a wave; in the form of anger. If I have no power to stop that, I am worth nothing. A fellow is running through the corridor. He sees me, and notices my beard, which indeed, appears very peculiar to him. His lady-love, who is accompanying him, is horror-struck. I hear her distinctly calling me "elf." Her lover himself fails to understand what *I* could possibly be.

1 "From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes."—Bhagavad Gita ii. 63.

However, he advances towards me. And, "Pardon me," says he, "may I ask, what is that?" And at the same time pulls it hard. This dumbfounds me. I turn mad. If I cannot prevent that; it is stupid to think I will ever be a philosopher.

¹Unless we control these powers, and render the mind by long, constant efforts such that it remains always ²tranquil under all circumstances, and absolutely unaffected by the externals, we are not treading on the way which leads to freedom. When we have enslaved these, instead of being done so by them, the next step is to meditate. Not upon any material entity, but upon the immaterial, that is, the Self, which is part of the Divine Spirit. We have to look upon Self as the object of meditation. When the mind has become habituated and concentrated; when thoughts of the gross and fine materials have been given up, and the only object is the Self; when the intellect-promoting quality is only left; when we can realize that we have differentiated the Self from the body; then we have attained that state, which we may say, is without material body, but with spiritual body, God.

We have to be very ³careful at this stage. For this

1 "In order to attain to true wisdom, the objective truth which is the goal of the philosopher, we must not be content to allow our merely formal judgments to be passively moulded by an immanent intelligence; but by a supreme effort of contemplation must emancipate our consciousness from the trammels of subjectivity and emerge in the realm of the Absolute, the Sphere of Concrete Reality, where thought and the thinker are one."—"The Wisdom of Plotinus." *Ennead I, Lib. ii, sec. 4*; and *Ennead. VI, Lib. ii, sec. 21*.

2 "Thou hast, to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fame."—"The Voice of the Silence." p. 85.

3 "The dreary task is done, thy labour well nigh over. The wide abyss that gaped to swallow thee is almost spanned. Thou hast now crossed the moat that circles round the gate of human passions. Thou hast now conquered Vice and his furious host. Thou hast removed pollution from thine heart and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the holy isle (the higher Ego, or thinking self), the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved. A sense of pride would mar the work. Aye, build it strong, lest the fierce rush of battling waves, that mount and beat its shore from out the great World Mammon's ocean, swallow up the pilgrim and the isle—yea, even when the victory is achieved."—*Ibid* p. 85.

is the stage when the contemplator imbibes the miraculous powers. It is now when all occult treasures are thrown open before him. This is the time, hence, when he is enabled to perform wonders. And here is he liable to suffer from psychic dyspepsia. There is a great danger of utter fall. We have to guard, as cautiously and bravely as possible, against pride and ¹doubt—doubt in the existence of God, and pride about our progress in spirituality.

All at once a thought will enter the mind, and make it say, if it is weak enough to be defeated by it, "What an idiot am I! who waste my time and energies for this nonsensical task. There is no God. There is no one above me. I am the highest being of the universe." And so on. We must not cease, therefore, throughout the meditation the repetition of Vâh-Gurû. For remember that,* that is the only pump which is creating vacuum in the mind, and bringing all the vile ideas out of it. It is erasing and effacing the impressions left on it by evil deeds of the past, and is rendering it pure and sincere.

Now we are to enter the perfect super-conscious, the highest and ideal state of contemplation. This is to concentrate the Self on The Good, with which we are acquainted by this time. Whom we have found by now, God. ²Let the mind be fixed on Him, and never removed from thence again. He who has reached this stage has no wants. He cares and labours not for his existence. ³And οὐδὲ ἀμελείται ὑπὸ θεῶν τὰ τοῦτου πράγματα.

1 "Beware of change, for change is thy great foe. This change will fight thee off, and throw thee back out of the path thou treadest, deep into viscons swamps of doubt."—"The Voice of the Silence." p. 86.

2 "Then the soul, which before experienced no rapture, renouncing its attitude of coldly-admiring impartiality, awakens invigorated, and expanding its wings under the sweet influence of Love, soars by the aid of reminiscence to a higher principle than the object of its immediate contemplation. And this ecstatic reunion with the Good, since it leaves the soul permanently beautiful and enlightened, is the true object of art and religion, and, indeed, since life itself is likewise in essence a contemplative act of all existence."—Plotinus (C. J. Whitby).

3 Apology of Socrates.

(11).—This is the manifestation of the greatest strength, of the highest control. Then your soul is merged in Him. You no longer pray. ¹As a wave arises from ocean, having merged into the ocean again, it has no separate existence, no more will it be called a wave. So has the soul, having descended from the Deity, ²blended again in His infinite ocean. It has lost its individuality for ever and ever. What is this state? It is that which is beyond nature and mind. It is that which is beyond reason and intellect. Such a one will not be born again. He has seen that this cycle of births and deaths was nothing. It was a mirage of the dry desert. It was a deception like *fata morgana*. He is ³liberated.

(12).—To birth and death are subject only those who die with some desire, with some sorts of impressions on their minds. The Blessed Phostir Pemptus records the following hymn, in the Phostir Vivlos, which bears the name of one of the Famous Fourteen Devotees :

“During the last period, whosoever contemplateth upon Mammon ;
If dieth in such a reflection, again and again descendeth into the life
of viper.
Ye saints, suffer me to forget not the Lord. (1)

1. “God and godly man, both are one ; there is no difference between them. From water, as a bubble is produced, and in water it is mingled.”—Phostir Decatns.

2 “And now thy self is lost in Self, thyself unto Thyself, merged in that Self from which thou first didst radiate.”—“The Voice of the Silence.” p. 37.

3 “The degrees of spiritual ascension recognised by Plotinus: (1) Purification, or the regulation and subduing of gross carnal desires and appetites ; (2) Virtues which adorn the soul ; (3) Conversion towards, and contemplation of, abstract Intelligence ; (4) Edification in the intelligible order issuing in a life of rational freedom ; (5) Ecstasy, the Banquet of the Gods ; the life of absolute faith and pure enthusiasm, inspired by draughts of ‘the true, the blusful Hippocrene,’ and merciful permeation of the Highest. Of this last degree of elevation—identification with the principle of infinite and transcendent beauty which we call God—Plotinus asserts that the soul, in so far as it tastes thereof, cannot be mistaken in asserting its possession and enjoyment of the supreme good. In so far as the soul enjoys the presence of God it is indistinguishable from Him. Rank, wealth, power, science, beauty, as we ordinarily understand and value these things, appear contemptible to the soul which has attained to this ineffable certitude. Fear is likewise impossible to such an initiate, who has in sober verity regained his original state of beatitude, and, as the possessor of intuitive knowledge of all truth, is in a sense superior to the need of thought itself.”—C. J. Whitby, p. 119.

During the last period, whosoever contemplateth upon woman ;
If dieth in such a reflection, again and again descendeth into the life
of harlot. (2)

During the last period, whosoever contemplateth upon sons ;
If dieth in such a reflection, again and again descendeth into the life
of swine. (3)

During the last period, whosoever contemplateth upon palaces ;
If dieth in such a reflection, again and again descendeth into the life
of ghost. (4)

During the last period, if contemplateth upon the Deity, and dieth in
such a reflection, saith Trilochon, he is emancipated ;
For the Effulgent Divinity dwelleth in his mind." (5)

According to the doctrine of the Phostirian Metempsychosis, there are eight million and four hundred thousand lives, through which a soul has to pass in order to regain the human life. And from this it is evident that in the above hymn what is meant by the "last period" is undoubtedly the "human life."

And not as the Komiproscunists and Planologists interpret, saying that these words signify the "last moments" of the human life.

Moreover, they teach, absurdly enough, that a person may lead his whole life as basely as possible, but if during the "last moments" he calls upon the Deity, he is saved.

(13).—The doctrine of Plato is in perfect harmony with the above hymn. Socrates speaks addressing Cebes :

2" If it departs from the body polluted and impure, as having constantly held communion with the body, and having served and loved it, and been bewitched by it, through desires and pleasures ; so as to think that there is nothing real except what is corporeal, which one can touch and see, and drink and eat, and employ for sensual purposes ; but what is dark and invisible to the eye, which

1 Of different animals.

2 Phædon.

3 The Soul.

is intellectual and apprehended by philosophy, having been accustomed to hate, fear, and shun this, do you think that a soul thus affected can depart from the body by itself, and uncontaminated ? ” “ By no means whatever,” he replied.

1“ But I think it will be impressed with that which is corporeal, which the intercourse and communion of the body, through constant association and great attention, have made natural to it.”

2“ Certainly.”

“ We must think, my dear Cebes, that this is ponderous and heavy, earthly and visible, by possessing which such a soul is weighed down, and drawn again into the visible world through dread of the invisible and of Hades, wandering, as it is said, amongst monuments and tombs, about which, indeed, certain shadowy phantoms of souls have been seen, being such images as those souls produced which have not departed pure from the body, but which partake of the visible, on which account also they are visible.”

3“ That is probable, Socrates.”

“ Probable indeed, Cebes ; and not that these are the souls of the good, but of the wicked, which are compelled to wander about such places, paying the penalty of their former conduct, which was evil ; and they wander about so long, until, through the desire of the corporeal nature that accompanies them, they are again united to a body ; and they are united, as is probable, to ⁴animals having the same habits as those they have given themselves up to during life.”

1 Continued Socrates.

2 Replied Cebes.

3 Said Cebes.

4 “ And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being : there is no doubt of that. Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kannteja, ever to that conformed in nature.”—Bhagavad Gita, viii. 5, 6.

“ But what do you say these are, Socrates ? ”

“ For instance, those who have given themselves up to gluttony, wantonness, and drinking, and have put no restraint on themselves, will probably be clothed in the form of asses and brutes of that kind. Do you not think so ? ”

“ You say what is very probable.”

“ And that such as have set great value on injustice, tyranny, and rapine, will be clothed in the species of wolves, hawks, and kites? Where else can we say such souls go ? ”

“ Without doubt,” said Cebes, “ into such as these.”

“ Is it not then evident,” he continued, “ as to the rest, whither each will go, according to the resemblances of their several pursuits ? ”

“ It is evident,” he replied, “ how not ? ”

(14).—The following account, recorded by ²Xenophon, clearly shows that Socrates himself was in the state of super-consciousness :

“ There being at one time a beautiful woman in the ³city, whose name was ⁴Theodota, a woman ready to form a connexion with any one that made advances to her, and somebody in company with Socrates making mention of her, and saying that her beauty was beyond description, and that painters went to her to take her portrait, to whom she showed as much of her person as she could with propriety. “ We ought then to go and see her,” remarked Socrates, “ for it is not possible to comprehend by hearing that which surpasses description.” “ You can not be too

1 Socrates.

2 Memorabilia iii. 11.

3 City of Athens.

4 Θεοδότη, an Athenian courtesan, and one of the most celebrated persons of that class in Greece (Liban, vol. 1. page 582), who at last attached herself to Alcibiades, and, after his murder, she covered him and cremated his remains.

quick in following me, then," said he who had mentioned her.

Going, accordingly, to the house of Theodota, and finding her standing to a painter, they contemplated her figure; and when the painter had left off, Socrates said, "My friends, whether ought we to feel obliged to Theodota for having shown us her beauty, or she to us for having viewed it with admiration? If the exhibition be rather of advantage to her, ought not she to feel grateful to us, or if the sight has given rather more pleasure to us, ought not we to feel grateful to her?" Somebody saying that he spoke reasonably, he added, "She, then, for the present, gains praise from us, and, when we have spoken of her to others, will gain profit in addition." "If this be the case, indeed," said Theodota, "I must feel grateful to you for coming to see me."

Soon after, Socrates, seeing her most expensively attired, and her mother with her in a dress and adornment above the common, with several handsome female attendants, not unbecomingly apparelled, and her house richly furnished in other respects, said to her, "Tell me, Theodota, have you an estate?" "Not I, indeed," replied she.

"But perhaps you have a house that brings you an income?" "Nor a house either," said she. "Have you then any slaves that practise handicrafts?" "No, nor any slaves."

"How then," said Socrates, "do you procure subsistence?" "If any one becomes my friend," she replied, "and is willing to benefit me, he is my means of subsistence." "By Juno, Theodota," rejoined Socrates, "and he is an excellent acquisition to you; and it is much better to have a flock of friends than of sheep, oxen, and

¹ *Χειροτέχναι*.] These were slaves trained to mechanical occupations, the owners of whom derived considerable income from their labours.—Rev. J. S. Watson.

goats. "But," added he, "do you leave it to chance whether a friend, like a fly, shall wing his way to you, or do you use any contrivance to attract them?" "And how," said she, "can I find a contrivance for such a purpose?" "Much more readily," said he, "than spiders can; for you know how they try to get subsistence; they weave fine nets, and feed upon whatever falls into them." "And do you advise me, too," said she, "to weave a net?" "Yes," said he, "for you ought not to think that you will catch friends, the most valuable prey that can be taken, without art." "And what nets have I?" said she. "You have one at least," he replied, "and one that closely embraces its prey, your person; and in it you have a mind, by which you understand how you may gratify a person by looking at him, and what you may say to cheer him, and learn that you ought to receive with transport him who shows concern for you, and to shut out him who is insolent, to attend carefully on a friend when he is ill, to rejoice greatly with him when he has succeeded in anything honourable, and to cherish affection in your whole soul for the man who sincerely cares for you. To love I am sure that you know, not only tenderly, but with true kindness of heart; and your friends try to please you, I know, because you conciliate them, not with words merely, but by your behaviour towards them."

"Indeed," replied Theodota, "I use none of these schemes." "Yet," said Socrates, "it is of great importance to deal with a man according to his disposition, and with judgment; for by force you can neither gain nor keep a friend, but by serving and pleasing him." "What you say is true," said she.

(15).—"Why do not you, then, Socrates," said she, "become my helper in securing friends?" "I will, indeed," said he, "if you can persuade me." "And how

then," said she, can I persuade you?" "You yourself will seek and find means to do so, if you should at all need me." "Come often to see me, then," said she. "But, Theodota," said Socrates, "it is not easy for me to find leisure; for my own numerous occupations, private and public, allow me no rest; and I have friends also, who will not suffer me to leave them day or night, learning from me ¹love-charms and incantations." "Do you then know such arts, too, Socrates?" said Theodota. "Through what other influence do you suppose that ²Apollodorus here, and ³Antisthenes, never leave me? and through what other influence do you suppose that Cebes and Simmias come to me from Thebes? Be assured that such effects were not produced without many love-charms, incantations and ⁴magic wheels." "Lend me, then, your magic-wheel," said she, "that I may set it a going, first of all against yourself." "But, by Jupiter," exclaimed Socrates, "I do not wish that I should be drawn to you, but that you should come to me."

1 By love-charms and incantations is meant means whereby to acquire virtue; and the influence of Socrates' meditation on the Deity.

2 Of Phaleron in Attica, a very ardent and zealous friend and follower of Socrates, but unable with all his attachment to understand the real worth of his master. He was naturally inclined to dwell upon the dark side of things, and thus became discontented and morose, though he had not the courage to struggle manfully for what was good. This brought upon him the nickname of *μουνικός*. When Socrates was going to die, Apollodorus lost all control over himself, and gave himself up to tears and lamentations (Smith's Dictionary of Greek and Roman Biography and Mythology, Vol. I). Diogenes Laertius tells us that when Socrates was about to drink hemlock, Apollodorus presented him with a handsome robe, that he might expire in it; but he said, "Why was my own dress good enough to live in and not good enough to die in?"

3 Antisthenes was an Athenian. Originally he was a pupil of Gorgias the rhetorician: owing to which circumstance he employs the rhetorical style of language in his dialogues, especially in his *Trata* and in his *Exhortations*. Afterwards, he attached himself to Socrates, and made such progress in philosophy while with him, that he advised all his own pupils to become his fellow-disciples in the school of Socrates. And as he lived in the Piræus, he went up forty furlongs every day to hear Socrates, from whom he learnt the art of enduring, and of being indifferent to the external circumstances, and so became the original founder of the Cynics.—Diogenes Laertius.

4 [*ἰύγγων*.] The *ἰύξ* is a small bird that builds in hollow trees and feeds on insects; it is called in Latin *torquilla*, in French *torcon*, in German *wendehals*, and in English *wry-neck*, from the incessant motion of its head. From this peculiarity the ancients believed that it had some magic power, and used it in incantations. They used to tie the bird to a wheel with four spokes, which they whirled round rapidly, chanting at the same time certain charms. Hence the wheel itself came to be called *ἰύγγη*.—J. S. Watson.

“I will come then,” said she, “only take care to let me in.” “I will let you in,” replied he, “if another more acceptable than you be not within.”

(16).—Theodota, her mother, and their female attendants, all of them allegorically represent the world with its enticing temptations. The fountain-head of Evilness let us call World, and the source of Goodness let us designate Heaven. Now, it is not lawful for Evilness to enter heaven, nor can an evil soul be admitted into the abode of Goodness. But a good soul may, through the will of the Good, migrate into the regions of Evilness, for the purpose of doing some good to the abandoned souls dwelling therein. The good soul herself, of course, remains aloof from the influence of Evilness. Vice can never approach or affect perfect piety.

God, though He is all-knowing and provides our necessities without petitions, yet it is His wish that we should pray to Him. For there are two advantages in doing that. Firstly, he who remembers God can never fall into the nets of Evilness. Secondly, to remember God, this in itself teaches us a virtue, gratefulness. Therefore, God, when He sees that the people, who were formerly inclined to learn to be good, are gradually becoming the admirers of Evilness, plans to save them. In order that they may be remunerated for their previous prayers and sincerity. Such individuals, as soon as they pray God for help, are helped. The souls who were destined to become associates of Socrates, the Deity knew before, long before they were born, or Socrates was born. The soul of Socrates, prior to the time that she took birth into the house of Sophroniscus, was in Heaven. But the souls of most of the associates of Socrates were not there. They were attached to some kinds of bodies. Wherever and in whatever forms they were, they started to degenerate still more and more. They began to admire the world and her pleasures and neglected

the talks concerning God. And they were so deteriorated that they commenced to praise the objects of their temptations before their elders.

Now, the fellow, who is praising Theodota before Socrates, in as much as he is concerned at the beginning of this anecdote, I consider representative of *these* souls. And to Socrates, in as much as he is listening him, I imagine representative of their elders. But you must deem all this happening long before the birth of Socrates, and that of any of his associates. So when the omniscient Deity observed this most retrogressive state of His beloved souls, and these were the souls which prayed him earnestly for help, He sent Socrates into the world. This is allegorized by saying that Socrates went into the house of Theodota (World).

"And how then," said she, "can I persuade you?" "You yourself," replied Socrates, "will seek and find means to do so, if you should at all need me." "Come often to see me, then," said she. This clearly illustrates that the only way for Evilness to ensnare and overcome any one is to have him frequently in her midst. But Socrates is *immortal*. He is ever free from the bondage of births and deaths. And though the World (Evilness) requests him to "come often" to see her, that is, to take birth frequently into the world, he will not do so. For he himself says, "But, Theodota, it is not easy for me to find leisure." Now, what is leisure? Freedom from work. And what was the work in which the Deity had employed Socrates? To make souls philosophers. What is a philosopher? A lover of Wisdom. And Wisdom? God.

1 "How he who hath attained perfection obtaineth the ETERNAL, that highest state of wisdom, learn thou from ME only succinctly, O Kaunteya."

"United to the Reason, purified, controlling the self by firmness, having abandoned sound and the other objects of the senses, having laid aside passion and malice;

"Dwelling in solicitude, abstemious, speech, body and mind subdued, constantly fixed in meditation and yoga, taking refuge in dispassion;

"Having cast aside egotism, violence, arrogance, desire, wrath, covetousness, selfless, and peaceful—he is fit to become the ETERNAL."

Bhagavad Gita, xviii, 50-53.

The occupation of Socrates was, then, to make every one a lover of the Deity; a devotee of the Supreme Being. And from this office he had no leisure. For this is not the only world to be visited. There are numerous others. There too Socrates had to go, if God Most High ordained him so. Speaking to the magistrates, in the judgment hall before his end, he told this clearly that in the next world also his business would be the same.

(17).—¹ “Stay with me then, so long, O Athenians, for nothing hinders our conversing with each other, whilst we are permitted to do so; for I wish to make known to you, as being my friends, the meaning of that which has just now befallen me. To me then, O my judges—and in calling you judges I call you rightly—a strange thing has happened. For the wonted prophetic voice of my guardian deity, on every former occasion even in the most trifling affairs opposed me, if I was about to do anything wrong; but now, that has befallen me which ye yourselves behold, and which any one would think and which is supposed to be the extremity of evil, yet neither when I departed from home in the morning did the warning of God oppose me, nor when I came up here to the place of trial, nor in my address when I was about to say anything; yet on other occasions it has frequently restrained me in the midst of speaking. But now, it has never throughout this proceeding opposed me, either in what I did or said. What then do I suppose to be the cause of this? I will tell you: what has befallen me appears to be a blessing; and it is impossible that we think rightly who suppose that death is an evil. A great proof of this to me is the fact that it is impossible but that the accustomed signal should have opposed me, unless I had been about to meet with some good.”

Again, in the *Phaedon* :

¹ *Apology of Socrates*; Plato.

"Simmias and Cebes, if I did not think that I should go first of all amongst other deities who are both wise and good, and, next, amongst men who have departed this life, better than any here, I should be wrong in not grieving at death: but now be assured, I hope to go amongst good men, though I would not positively assert it; that, however, I shall go amongst gods who are perfectly good masters, be assured I can positively assert this, if I can anything of the kind. So that, on this account, I am not troubled, but I entertain a good hope."

2 "At what price would you not estimate a conference with Orpheus and Musaeus, Hesiod and Homer? For to me the sojourn there would be admirable, when I should meet with Palamedes, and Ajax son of Telamon, and any other of the ancients who have died by an unjust sentence. But the greatest pleasure would be to spend my time in questioning and examining the people there as I have done those here, and discovering who among them is wise, and who fancies himself to be so but is not."

(18).—Hence he tells Theodota, "And I have friends also, who will not suffer me to leave them day or night." These friends are no other but the saints and devotees of The One, visible only to such a one as Socrates, during the meditation. "Lend me, then, your magic wheel," said she, "that I may set it a-going, first of all, against yourself." "But, by Jupiter," exclaimed Socrates, "I do not wish that I should be drawn to you, but that you should come to me."

Indeed, Socrates does not want to "be drawn" to the World, but he wishes that the world should go to him.

1 "False learning is rejected by the wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud. The doctrine of the eye is for the crowd; the doctrine of the heart for the elect. The first repeat in pride, 'Behold, I know'; the last, they who in humbleness have garnered, low confess. 'Thus have I heard.'"—"The Voice of the Silence," p. 45.

2 Apology.

Because it is obvious that he will make her too, good. "I will come then," said she, "only take care to let me in."

Theodota does not think of *going* to Socrates to become *good*. But she urges him to *let* her "*in*." So, says the divine voice of the sage, "I will let you in, if another more acceptable than you be not within." Poor Theodota (World) has no place "*within*" the mind of Socrates. There the lustrous Lord is dwelling.

Such is the case with those that have reached that blessed state of super-consciousness. Such a one after death blends into the GREAT SPIRIT.

For having observed and obeyed the divine commandments, such a one has completed his course in accordance with the supreme syllabus of the Phostir, who says :

"Concupiscence, indignation, pride, avarice, injustice, and false love,

O Mind, when come not within thee ;

Then alone wilt thou perceive the true essence of the Soul,

And approach the Supreme Person."

The *governor* of Xanthippe had done that most successfully, if anyone ever did.



E

(1).—In the Phostir Vivlos, besides the hymns of the first five Phostirs, there are also found hymns of Fourteen Devotees, all of whom flourished during the 14th and 15th centuries after Plato, in different parts of India. The all-knowing Phostir Pemptus, when he compiled the Sacred Volume, knew that the 6th, 7th and 8th Phostirpsychicæ would not have time to compose any hymns, but he left spaces, in the appropriate parts, for the additions of the Phostir Enatus, whose utterances were duly entered therein. And these he seems to have uttered just before his head was separated from his body by the cruelty of the pitiable ruler of that horrible time—the beast who premeditated to dishonour the head of the Phostir, as the barbarian Scythian Queen, Tomyris, had done with Cyrus, the great founder of the Persian empire, whose head she ordered to be dipped in a bowl of blood. But the divine preservative of the immortal brain had descended to the Regions of the Ineffable ONE, and to catch it was beyond the reach of mortal hand. And on hearing the news of this prodigious and miraculous occurrence the unfortunate tyrant was almost terror-smitten. The body of the Phostir was clandestinely carried away by a Theomorphist, and cremated reverently according to the directions of his son, the Phostir Decatus.

(2).—The object of entering the compositions of the Devotees is two-fold :

- (a) Since the periods of most remote antiquity, in India there has always been caste observation. And

because the Phostirian doctrines proclaim that in the divine court the judges do not distinguish anyone by his caste or creed, but by his deeds ; that there no one cares about the office or dignity which one holds on earth, or in what occupation he employs his body while here ; but they examine and judge according to the degree to which one employs his soul with respect to God and his fellow creatures. Owing to this reason, then, the Devotees' hymns were entered. For by birth they all belonged to different castes : one being a Brahmin, another a Moslem, another a cobbler, another a butcher, another a weaver, another a peasant, another a king, and so on. Their names being Jadev, Namdev, Ramanand, Parmanand, Trilochon, Bhichon, Raydas, Surdas, Dhanna, Peepa, Kabir, Fareed, Baynee, and San. The Phostirs thus blent them with themselves, having given them place in their own bosom. And proved practically that whosoever passes his life in God's devotion is saved, and he alone is worthy to be deemed holy and sacred.

- (b) In the second place, it is clearly testified that the creed of all godly men is ONE, and that there is no difference between Hindus and Moslems, Israelites and Jesusians. Provided they have rightly comprehended the truths expounded by their respective preceptors, and reached the ideal states of perfection.

(3).—The next authentic and most authoritative page to the Theomorphists is the Diction of Gurdas—the uncle and one of the most learned and ardent disciples of the Phostir Pemptus, who, while being dictated to for the compilation of the Sacred Volume by his preceptor, wrote down at the same time his own manifestations. They are

a sort of analysis of Theomorphism, and are by command of His Phostirian Majesty, the Phostir Pemptus, to be held as holy as the Phostir Vivlos itself.

The end of Phostir Arjon's life here, also, added a stigma to the memory of the Moghuls. The four sons of Phostir Gobind Mrigindus, too, faced martyrdom for the cause of Justice. Two were put to death in a most oppressive manner, by building a wall round their entire bodies while they stood erect. And the other two fell in the battle-field, after fighting most heroically and valiantly, among hundreds of other Theomorphic martyrs against thousands of the Barbarians. None of the four brothers was more than twelve years old. And ¹Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον, to them out of then all God gave this lot; for hastening to set a crown of Righteousness on Human Soul, they departed possessed of praise that never grows old. For such excellent men ²Οὐ δὲ τεθναῖσι θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθεν κυδαίνουσ' ἀνάγει δώματος ἐξ Ἀΐδew.

The venerable old grandmother of these boys also met a cruel death. While the Sovereign of Peace, the Phostir Decatus himself, having put on his uniform and arrayed his weapons, mounted his horse, equipped wonderfully with warlike and transgression-destructive apparatus, entered a pavilion erected for the purpose, having bidden his disciples that this was his end. In this form he was seen by every one of his distant disciples, to whom he delivered his last injunctions. But no one who was near the sacred tent ever beheld him after he was once observed to go in.

(4).—The Theomorphic way of greeting each other is : "God's Pure One, God's is Victory." It should be noticed that among these men All is considered as One. For

¹ Simonides (1st line of the Epitaph : "On the Athenians died at Plataea.")

² *Ibid.* Last two lines of the Epitaph : "On the Lacedæmonians died at Plataea."

instance, if a person meets ten, a hundred, or a thousand persons he will not hail them, "God's Pure *Ones*, God's is Victory," but without exception on all occasions he will say, "God's Pure *One*, God's is Victory." Because he does not think that they are Many, but takes them all as One. Not in accordance with any grammatical or idiomatical rule, as collective nouns; so as to look upon them as one, as committee, parliament, or crowd; and think of these collections of persons as One, but on account of the *ONE's* One light which is shining in the One (Self). For we all, if pure, have only One Self, which again is part, and has its final and determinate existence in the *ONE*.

Phostir Ramdas defines Theomorphist as follows :

"He who is called a disciple of the Phostirpsychicus, the True Phostirpsychicus ;

Having got up at the daybreak he repeateth God's name.

Inspired with courage early in the morn, after ablution, he batheth in the ¹Tank of Immortality.

The mandate of the Phostirpsychicus, he repeateth the reiteration of God, God ; his guilt, sin, pain, all are expunged.

Then, at the sunrise, he singeth the compositions of the Phostirpsychicus ;

Whether sitting or standing, he meditateth on the LOVE name.

One who contemplateth my LOVE all-pervading while breathing and even eating ;

That disciple of the Phostirpsychicus is liked by the Phostirian mind."

(5).—The Faith of Theomorphists :

1 To believe in the *ONE* which is :

- (a) The Good, the Wise, and the True ;
- (b) The Primal Cause of All, what is good ; and
- (c) Has no cause of Himself ;
- (d) The Artificer and Controller of the universe ;
- (e) Free from birth ;

¹ That is, he meditates upon the One and merges his soul into the Great Spirit.

"Though the terror of those who pray, and the thanks of those who have prayed, ever fill thine ears with myriad voice, O Zeus who abidest in the holy plain of Seheria, yet hearken to me also, and bow down with a true promise that my exile may now have an end, and I may live in my native land at rest from labour of long journeys."

JULIUS POLYAENUS.



MRIGINDUS ATRUS: ONE OF THE FEW THRIVING
THEOMORPHISTS.

"Holy Spirit of the great Shaker of Earth, be thou gracious unto others also who ply across the Ægean brine; since even for me, chased by the Thracian hurricane, thou didst open out the calm havens of joy."

CRINAGORAS.

- (f) Immutable, Immovable, Indestructible, and Ineffable ;
- (g) Intrepid, ¹Just, and Merciful ;
- (h) Invisible, yet Omniscient, Omnipotent, and Omnipercipient ;
- (i) The Saviour.

II To contemplate upon Him every moment, through the repetition of Vâh-gurû.

III To ²Love, that is :

- (a) To be self-sacrificing, prudent, just, loyal, and truthful ;
- ³(b) To be generous, and spend at least the tithe of net income for eleemosynary and philanthropic purposes ;
- ⁴(c) To return good for evil ;
- (d) To injure not the feelings of anyone ;
- (e) To destroy not for eating, or for any other purpose unjustly, any organized body, in which the soul manifests itself in functions more than that of nutritive. And the nutritive function by itself exists only in vegetables. For throughout the range of animated existence, the higher the rank of the organism, the greater does it involve

1 "There is no communication between God and him who is unjust." "Let it also be considered as a worthy deed, to point out any one who has acted unjustly in order that the polity may be saved, which has many guardians of its decorous arrangement. But let the indicator of the unjust act be considered a right man, even if his information should be respecting his most familiar acquaintance. For nothing is more familiar and allied to a man than God who loves justice."—Charondas.

2 Plotinus defines Love as the desire to be united with a beautiful object, and thereby to produce or create beauty.

3 "Let the wants of those be relieved who are poor through fortune, and not through an indolent and intemperate life. For fortune is common to all men, but an indolent and an intemperate life is peculiar to bad men."—The Preface of Charondas, the Catanean, to his Treatise of Laws.

4 "Let no one curse him by whom he has been injured. For praise is divine but not defamation."—*Ibid.*

the functions. Thus nutritive, sentient, locomotive, appetitive, imaginative and rational, all these functions are found in man.

iv To remain chaste, that is :

- (a) To have no carnal relation with any one before marriage, or after marriage, except the one lawful mate ;
- ¹(b) To be monogamous or monandrous at any one time ; and always after having children.
- ²(c) To be modest, and look upon every one as mother, father, son, daughter, sister or brother ; except the wife or husband, as the case may be ;
- (d) Not to self-abuse.

v To be temperate, that is :

- (a) To abstain from alcoholic drinks, snuff, tobacco, and all narcotic drugs ;
- (b) Not to gamble ;
- (c) Not to bet ;
- (d) Not to swear ;
- ³(e) Not to keep company with persons who are wanton, vicious, and violators of Law ;

1 "But it is requisite that a wife should be chaste, and should not admit the impious connection with other men, as by so doing she will subject herself to the vengeance of God, whose office it is to expel those to whom they are hostile from their houses. Let not him be praised who gives a stepmother to his children, but disgraced, as being the cause of domestic dissension."—*Ibid.* See also an Epigram to this effect in the Greek Anthology.

2 "No one should be able to distinguish his own children individually, but all consider all as their kindred ! regarding those of an equal age, and in the prime of life, as their brothers and sisters—those prior to them, and yet further back, as parents and grandfathers—and those below them, as their children and grandchildren,"—Plato's *Timæus*. This subject is considered at some length in the third, fourth and fifth books of the Republic, as well as in the Laws, v. 739, h. "Let every one dearly love his lawful wife, and beget children from her. But let no one emit his seed into any other person, nor let him illegally consume that which is honorable both by nature and law, and act with wanton insolence. For nature produced the seed, for the sake of procreating children and not for the sake of lust."—Charondas.

3 Let no assistance be afforded to a man or woman who has been condemned by the city (justly, of course), nor let any one associate with such a person, or if he does, let him be disgraced, as being similar to him or her with whom he associates"—Charondas.

- (f) Not to hear or sing licentious songs ;
- ¹(g) Neither to slander, nor to hear any one being slandered ;
- (h) To eat, sleep and talk a little ;
- (i) To dress plainly ;
- (j) Neither to tattoo, nor to wear ear and nose rings ;
- (k) Not to play the sycophant ;
- (l) To be humble and polite ;
- (m) To wish evil to none.

VI To worship no idols.

VII To submit to the will of God sweetly and calmly, and to believe that whatever is done by Him is Good.

VIII To be baptized, and to be faithful to the symbols, which are :

- (a) A comb, kept in the hair of the head ;
- (b) An iron bangle, worn round the wrist ;
- (c) A tiny iron imitation of sword ;
- (d) Short linen trousers.

Never to remove any of these symbols from the body.

IX Neither to cut, nor to shave or pull the hair from any part of the body, nor to employ any depilatory for this purpose.

X To disregard everything incompatible with the Phostir Vivlos.

¹ "Let him be thought to be a better citizen who is superior to anger, than him who is an offender through it." "Let no one speak obscenely, in order that he may not in his thoughts approach to base deeds, and that he may not fill his soul with impudence and defilement. For we call things which are decorous and lovely by their proper names, and by those appellations which are established by law. But we abstain from naming things to which we are hostile, on account of their baseness. Let it be also considered as base, to speak of a base thing."—*Ibid.*

- xI To recognise the Ten Phostirpsychicae as One.
- ¹xII To cremate the dead, and neither to weep nor to mourn for them ; but to sing hymns and return thanks to the Almighty.
- xIII To perform the following prayers daily :
- 1 Morning { ²The Theoresis.
³The Aretaitheou.
⁴The Thirty-three Tetrameters.
 - 2 Evening, ⁵ The True Way.
 - 3 Before Repose, ⁶ The Psalms of Bliss.

(6).—The Platonic Philosopher's ⁷ Creed.

- 1 I believe in one first cause of all things, whose nature is so immensely transcendent that it is even super-essential ; and that in consequence of this it cannot properly either be named or spoken of, or conceived by opinion, or be known, or perceived by anything.
- 2 I believe, however, that if it be lawful to give a name to that which is truly ineffable, the appellations of *the one* and *the good* are of all others the most adapted to it ; the former of these names indicating that it is the principle of all things, and the latter that it is the ultimate object of desire to all things.
- 3 I believe that this immense principle produced such things as are first and proximate to itself, most

¹ "It is requisite to honour each of the dead, not by lamentations, but with good remembrance. For when we grieve for those that are dead, we are ungrateful to God."—Charondas.

² The composition of Phostir Protus.

³ The composition of Phostir Decatus.

⁴ By the Phostir Decatus.

⁵ Mixture.

⁶ Mixture.

⁷ Thomas Taylor—from The Collectanea.

similar to itself ; just as the heat *immediately* proceeding from fire is most similar to the heat in the fire ; and the light *immediately* emanating from the sun, to that which the sun essentially contains. Hence, this principle produces many principles proximately from itself.

- 4 I likewise believe that since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. That, in consequence of this, all beautiful things, whether in souls or in bodies, are suspended from one fountain of beauty. That whatever possesses symmetry, and whatever is true, and all principles are in a certain respect connate with the first principle, so far as they are principles, with an appropriate subjection and analogy. That all other principles are comprehended in the first principle, not with interval and multitude, but as parts in the whole, and number in the monad. That it is not a certain principle like each of the rest ; for of these, one is the principle of beauty, another of truth, and another of something else, but it is *simply principle*. Nor is it simply the *principle of beings*, but it is *the principle of principles* ; it being necessary that the characteristic property of principle after the same manner as other things, should not begin from multitude, but should be collected into one monad as a summit, and which is the principle of principles.
- 5 I believe, therefore, that such things as are produced by the first good in consequence of being connascent with it, do not recede from essential goodness,

since they are immovable and unchanged, and are eternally established in the same blessedness. All other natures, however, being produced by the one good, and many goodnesses, since they fall off from essential goodness, and are not immovably established in the nature of divine goodness, possess on this account the good according to participation.

- 6 I believe that as all things considered as subsisting casually in this immense principle are transcendently more excellent than they are when considered as effects proceeding from him; this principle is very properly said to be all things, *prior* to all; *priority* denoting exempt transcendency. Just as number may be considered as subsisting occultly in the monad, and the circle in the centre; this *occult* being the same in each with *causal* subsistence.
- 7 I believe that the most proper mode of venerating this great principle of principles is to extend in silence the ineffable parturitions of the soul to its ineffable co-sensation; and that if it be at all lawful to celebrate it, it is to be celebrated as a thrice unknown ¹ darkness, as the god of all gods, and the unity of all unities, as more ineffable than all silence, and more occult than all essence, as holy among the holies, and concealed in its first progeny the intelligible gods.
- 8 I believe that self-subsistent natures are the immediate offspring of this principle, if it be lawful thus to denominate things which ought rather to be called ineffable unfoldings into light from the ineffable.

¹ For the explanation of this, see the end of the Introduction to "Mystical Hymns of Orpheus" by T. Taylor.

- 9 I believe that incorporeal forms or ideas resident in a divine intellect are the paradigms or models of everything which has a perpetual subsistence according to nature. That these ideas subsist primarily in the highest intellects, secondarily in souls, and ultimately in sensible natures; and that they subsist in each, characterized by the essential properties of the beings in which they are contained. That they possess a *paternal, producing, guardian, connecting, perfective, and uniting* power. That in *divine things* they possess a power fabricative and gnostic; in *nature* a power fabricative but not gnostic; and in *human souls* in their present condition through a degradation of intellect, a power gnostic, but not fabricative.
- 10 I believe that this world, depending on its divine artificer, who is himself an intelligible world, replete with the archetypal ideas of all things, is perpetually flowing, and perpetually advancing to being, and, compared with its paradigm, has no stability, or reality of being. That considered, however, as animated by a divine soul, and as being the receptacle of divinities from whom bodies are suspended, it is justly called by Plato, a blessed god.
- 11 I believe that the great body of this world, which subsists in a perpetual dispersion of temporal extension, may be properly called a *whole, with a total subsistence*, or a *whole of wholes*, on account of the perpetuity of its duration, though this is

¹ "As little as the eye of a fly at the bottom of the largest of the Egyptian pyramids sees of the whole of that pyramid, compared with what is seen of it by the eye of a man, so little does the greatest experimentalist see of the whole of things, compared with what Plato and Aristotle saw of it, through scientific reasoning founded on self-evident principles."—T. Taylor; foot-note.

nothing more than a flowing eternity. That the other wholes which it contains are the celestial spheres, the sphere of æther, the whole of air considered as one great orb, the whole earth, and the whole sea. That these spheres are *parts with a total subsistence*, and through this subsistence are perpetual.

- 12 I believe that all the parts of the universe are unable to participate of the providence of divinity in a similar manner, but some of its parts enjoy this eternally, and others temporally; some in a primary and others in a secondary degree; for the universe, being a perfect whole, must have a first, a middle, and a last part. But its first parts, as having the most excellent subsistence, must always exist according to nature; and its last parts must sometimes exist according to, and sometimes contrary to, nature. Hence, the celestial bodies, which are the first parts of the universe, perpetually subsist according to nature, both the whole spheres, and the multitude co-ordinate to these wholes; and the only alteration which they experience is a mutation of figure, and variation of light at different periods; but in the sublunary region, while the spheres of the elements remain on account of their subsistence, as wholes, always according to nature, the parts of the wholes have sometimes a natural, and sometimes an unnatural subsistence: for thus alone can the circle of generation unfold all the variety which it contains. I believe, therefore, that the different periods in which these mutations happen, are with great propriety called by Plato, periods of ¹ *fertility* and

¹ The so much celebrated *heroic age* was the result of one of these fertile periods, in which men, transcending the herd of mankind both in *practical* and *intellectual* virtue abounded on the earth.

sterility : for in these periods a fertility or sterility of men, animals, and plants takes place ; so that in fertile periods mankind will be both more numerous, and upon the whole superior in mental and bodily endowments to the men of a barren period. And that a similar reasoning must be extended to irrational animals and plants. I also believe that the most dreadful consequence attending a barren period with respect to mankind is this, that in such a period they have no scientific theology, and deny the existence of the immediate progeny of the ineffable cause of all things.

- 13 I believe that as the divinities are eternally good and profitable, but are never noxious, and ever subsist in the same uniform mode of being, that we are conjoined with them through similitude when we are virtuous, but separated from them through dissimilitude when we are vicious. That while we live according to virtue we partake of the gods, but cause them to be our enemies when we become evil: not that they are angry (for anger is a passion, and they are impassive), but because guilt prevents us from receiving the illuminations of the gods, and subjects us to the power of avenging dæmons. Hence, I believe, that if we obtain pardon of our guilt through prayers and ¹ sacrifices, we neither appease the gods, nor cause any mutation to take place in them ; but by methods of this kind, and by our conversation to a divine nature, we apply a remedy to our vices, and again become partakers of the goodness of the gods. So that it is the same thing to assert that divinity

1 Self-sacrifice. By getting rid of pride.

is turned from the evil, as to say that the sun is concealed from those who are deprived of sight.

- 14 I believe that a divine nature is not indigent of any thing. But the honours which are paid to the gods are performed for the sake of the advantage of those who pay them. Hence, since the providence of the gods is extended everywhere, a certain habitude or fitness is all that is requisite for the reception of their beneficent communications. But all habitude is produced through imitation and similitude. On this account temples imitate the heavens, but altars the earth. Statues resemble life, and on this account they are similar to animals. Prayers imitate that which is intellectual; but characters superior ineffable powers. Herbs and stones resemble matter. From all these, however, I believe that nothing happens to the gods beyond what they already possess; for what accession can be made to a divine nature? But a conjunction of our souls with the gods is by these means effected.
- 15 I believe that as the world considered as one great comprehending whole is a divine animal, so likewise every whole which it contains is a world, possessing in the first place a self-perfect unity proceeding from the ineffable, by which it becomes a god; in the second place, a divine intellect; in the third place, a divine soul; and in the last place, a deified body. That each of these wholes is the producing cause of all the multitude which it contains, and on this account is said to be a whole prior to parts; because considered as possessing an external form which holds all its parts together, and gives to the whole perpetuity of

subsistence, it is not indigent of such parts to the perfection of its being. And that it follows by a geometrical necessity, that these wholes which rank thus high in the universe must be animated.

- 16 Hence I believe that after the immense principle of principles in which all things causally subsist absorbed in super-essential light, and involved in unfathomable depths, a beautiful series of principles proceeds, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fulness of good. That from these dazzling summits, these ineffable blossoms, these divine propagations, being, life, intellect, soul, nature, and body depend :
¹ *monads* suspended from *unities* ; deified natures proceeding from deities. That each of these monads is the leader of a series which extends to the last of things, and which, while it proceeds from, at the same time abides in, and returns to its leader. Thus all beings proceed from and are comprehended in the first being ; all intellects emanate from one first intellect ; all souls from one first soul ; all natures blossom from one first nature ; and all bodies proceed from the vital and luminous body of the world. That all these great monads are comprehended in the first one, from which both they and all their depending series are unfolded into light. And that hence this first one is truly the unity of unities, the monad of monads, the principle of principles, the

¹ "The *monad* is that which contains things separated from each other unitedly ; just as the innerratic sphere contains the fixed stars. But *the one* is the *summit* of multitude. And hence *the one* is more simple than *the monad*"—Taylor.

God of gods, one and all things, and yet one prior to all.

- 17 I also believe, that of the gods some are mundane, but others super-mundane; and that the mundane are those who fabricate the world. But of the super-mundane, some produce essences, others intellect, and others soul; and on this account they are distinguished into three orders. Of the mundane gods also, some are the causes of the existence of the world; others animate it; others again harmonize it, thus composed of different natures; and lastly, others guard and preserve it when harmonically arranged. Since these orders likewise are four, and each consists of things first, middle, and last, it is necessary that the governors of these should be twelve. Hence Jupiter, Neptune, and Vulcan, fabricate the world; Ceres, Juno, and Diana animate it; Mercury, Venus, and Apollo, harmonize it; and lastly, Vesta, Minerva, and Mars, preside over it with a guardian power. But the truth of this may be seen in statues, as in enigmas. For Apollo harmonizes the lyre; Pallas is invested with arms; and Venus is naked; since harmony produces beauty, and beauty is not concealed in subjects of sensible inspection. I likewise believe that as these gods primarily possess the world, it is necessary to consider the other mundane Gods as subsisting in them; as Bacchus in Jupiter, Esculapius in Apollo, and the Graces in Venus. We may also behold the spheres with which they are connected, viz., Vesta with the earth, Neptune with water, Juno with air, and Vulcan with fire. But Apollo and Diana are assumed for the sun and moon; the sphere of Saturn is attributed to Ceres;

Æther to Pallas ; and heaven is common to them all.

- 18 I also believe that man is a microcosm, comprehending in himself *partially* everything which the world contains divinely and *totally*. That hence he is endued with an intellect subsisting in energy, and a rational soul proceeding from the same causes as those from which the intellect and soul of the universe proceed. And that he has, likewise an ethereal vehicle analogous to the heavens, and a terrestrial body composed from the four elements, and with which also it is co-ordinate.
- 19 I believe that the rational part of man, in which his essence consists, is of a self-motive nature, and that it subsists between intellect, which is immovable both in essence and energy, and nature, which both moves and is moved.
- 20 I believe that the human, as well as every mundane soul, uses periods and restitutions of its proper life. For in consequence of being measured by time, it energizes transitively, and possesses a proper motion. But everything which is moved perpetually, and participates of time, revolves periodically, and proceeds from the same to the same.
- 21 I also believe that as the human soul ranks among the number of those souls that *sometimes* follow the mundane divinities, in consequence of subsisting immediately after dæmons and heroes the *perpetual* attendants of the gods, it possesses a power of descending infinitely into the sublunary

region, and of ascending from thence to real being. That in consequence of this, the soul while an inhabitant of earth is in a fallen condition, an apostate from deity, an exile from the orb of light. That she can only be restored while on earth to the divine likeness, and be able after death to re-ascend to the intelligible world, by the exercise of the *cathartic* and *theoretic* virtues ; the former purifying her from the defilements of a mortal nature, and the latter elevating her to the vision of true being. And that such a soul returns after death to her kindred star from which she fell, and enjoys a blessed life.

- 22 I believe that the human soul essentially contains all knowledge, and that whatever knowledge she acquires in the present life is nothing more than a recovery of what she once possessed, and which discipline evocates from its dormant retreats.
- 23 I also believe that the soul is punished in a future for the crimes she has committed in the present life ; but that this punishment is proportioned to the crimes, and is not perpetual ; divinity punishing, not from anger or revenge, but in order to purify the guilty soul, and restore her to the proper perfection of her nature.
- 24 I also believe that the human soul on its departure from the present life, will, if not properly purified, pass into other terrene bodies ; and that if it passes into a human body, it becomes the soul of that body ; but if into the body of a brute, it does not become the soul of the brute, but is externally connected with the brutal soul in the same manner

as presiding dæmons are connected in their beneficent operations with mankind ; for the rational part never becomes the soul of the irrational nature.

- 25 Lastly, I believe that souls that live according to virtue, shall in other respects be happy ; and when separated from the irrational nature, and purified from all body, shall be conjoined with the gods, and govern the whole world, together with the deities by whom it was produced.

Z

(1).—He who says: “Doth not Nature herself teach you that it is a shame unto man to keep long hair?” I ask him: “Was it a shame unto your leader, who wore long hair? Or, is it a shame unto them who represent him so?” For it is a shame to choose the condemned fashion. Perhaps it is a shame unto foolish Nature, who herself gives a thing and yet teaches to remove it.

But Nature has done nothing on her own. For, what is Nature? The ¹Generative Power, which proceeds from the essence of the Universal Soul, being an image of the Principal Power. And ²“Shame, since it arises at low, bad actions, does not at all belong to the good man, because such ought not to be done at all. Nor does it make any difference to allege that some things are disgraceful really, others only because they are thought so, for neither should be done, so that a man ought not to be in a position of feeling shame. In truth to be such a man as to do anything disgraceful is the part of a faulty character. And for a man to be such that he would feel shame if he should do anything disgraceful, and to think that this constitutes him a good man, is absurd, because shame is felt at voluntary actions, and a good man will never voluntarily do what is base.”

But suppose Morus, son of Ba Atu, leaves it to his father to choose a wife for him. Aphrosyne, the woman [who is selected for Morus, is believed to be of a very profligate character. If Ba Atu was conscious of it, it was wicked of

¹ Plotinus.

² Aristotle. Nich. Eth. B. IV. Ch. ix

him to have given his son such a wife in marriage. If he was ignorant, yet it was his fault. For he did not acquire sufficient knowledge concerning her. At any rate, he has betrayed his son, either designedly or undesignedly. And he is either wicked, or imperfect and unwise.

Some of the acquaintances of Morus, when they see him in company with this woman, say, "Is it not a shame to Morus to come out for a walk with such a female as Aphrosyne?" And they are surprised very much when they hear that she is his wife. And still more when they find her to be the choice of his own father. But Morus himself remains absolutely unaware of the fact that Aphrosyne is a wretch. At last Kleptes, a neighbour of his, informs him. He does not believe it. For he has perfect confidence in his father. But in the end Kleptes convinces him, and because he can not, on any account, leave Aphrosyne altogether, therefore, he begins to reprove her in order to make the best of her. But before he commences doing that, he acknowledges the fault of his father. Morus is guiltless. Shame be not to him, but to his father.

(2).—God created human beings through Nature, His Generative Power. That is, He has given bodies to Souls. To some manly, to some womanly. Souls in themselves have no sex. The skull and face are parts of the human body. To men and women both, God gave hair on the skull, but on the face to men only. A certain man comes along and says what I have quoted in the beginning. He and his auditors all are uninstructed. Neither he nor any of them possesses the ability to understand what is meant by Nature and Shame. And they are, in consequence of this, utterly ignorant of the great sin and sacrilege they are committing by alleging this. But simple enough to believe blindly what is said. Those who do not follow the folly of this individual are *mocked*. And when they are seen in

their natural form by any of these polished men, even their women cry out, "Does not Nature herself teach them that it is a shame unto man to wear long hair?" The man who is attacked asks, "It was not my choice, but that of God. You say it is a shameful form. It may be. But shame be to him who has given me that which causes shame, and renders me an object of derision." But that which causes shame, I have adduced from Aristotle, is base and Evil. And the doer of this base act in question is Nature. For she has given long hair to man. Nature, I have shown from Plotinus, proceeds from the Universal Soul, which is, the image of the Intelligible Universe, the second Divine Hypostasis. The Intelligible Universe is the image of the One, the first Divine Hypostasis. Therefore, the cause of this base act is God—which is diabolically and outrageously wicked to think even in a dream. We can not, justly, do away with the body altogether. But we can do something to it. Some addition or subtraction. We will do so, if we are persuaded. But before we do it we must acknowledge, either conscientiously or otherwise, the deficiency of our Fabricator. Which, personally, I *will* not. Unto whom must I say, then, the shame is due? Intellect, it is for thee to decide! But when it is going to be distributed, a portion of it, perhaps, will come to my lot, who sluggishly wasted some valuable moments in calling to mind this clownish doctrine, a statement most illogical, ridiculous and self-contradictory.

(3).—Plato's authority is sufficient to the wise, and to the bigoted it is impossible to satisfy:

¹"Again, it was not possible that the head could bear a mere covering of thin bone, owing to the extremes of the different seasons; nor, again, could it be allowed to become

clouded, blind and unperceptive, through the overcrowding of flesh. Hence a fleshy membrane, not dried, was left separate from the rest—that now termed cuticle (or scalp). This, then, being brought into union with itself by the moisture about the brain, grows around and circularly invests the head. And it is the moisture flowing under the sutures that moistens this membrane and causes it to close at the crown, connecting it as in a knot. But as for the ever-varying classes of sutures, these are generated through the power of the periodic changes caused by nutriment in the flesh; the variety becoming greater when they struggle with each other more violently, less so when less violently. All this membrane the Divine Being pierced all round with fire, and hence, as it wounded, and the moisture externally flowed through it, all that was pure of the moisture and heat was carried off, while that which was mixed and of a nature allied to that of the membrane itself, being raised by the motion, was stretched outwards to a great size, having also a tenuity equal to the amount of puncture, whereas, on the other hand, when continually thrust back through the slowness of its motion by the spirit surrounding it externally, it again revolves under the membrane and there becomes firmly rooted. And owing to these affections is it that the hair springs up on the membrane of the head, being naturally allied, and serving as a rein to this membrane, but at the same time becoming harder and denser through the pressure of the cold, which hardens each hair as it proceeds beyond the skin. Thus, then, by the means above mentioned, did our Creator plant the head with hairs, reflecting at the same time that instead of flesh a light covering was needed to guard the brain and give it shade and protection from the extremes of heat and cold without hindering its acuteness of sensation.”

(4).—Aye, but some one would say, “ Well, if the human

body is the fabrication of a Benevolent and Wise Artificer, and if we are unjustified to clip the hair and beard, etc., are not the nails on the tips of the fingers and toes by the wish of the same Manufacturer? If they are, why should one feel no hesitation in paring them?" To such a one, I reply :

"Inquisitive inquirer, why do you raise question on '*cutting* the nails,' rather than on '*combing* the hair'; for, verily, the nail-cutter and the comb perform exactly the same kind of functions. The former removing the 'dead nail' and the latter the 'dead hair.' And on no account I solicit you to keep such things. While in the act of combing, by negligence or through any fault of the instrument, if a single live hair is plucked off, how immense pain is felt; and similarly, how exceedingly miserable becomes the condition of a person whose 'live nail' is injured or separated in any way! Again, the Creator has already fixed a limit beyond which one may cut the nail; for farther than that extremity the nail is dead and decaying. But there is no such a hint concerning hair. And either the head should be shaved entirely, like chin and cheeks, or else every part kept natural. And he who adopts the former custom, the same must shave the whole body, including eyebrows, eyelashes, hair of axilla, and the pubes. For the Deity has made no note of distinction, above or from which place one may cut or remove the hair, as in the case of nails. And, therefore, either all which *have* no limit should be cut right off or kept altogether, being no one considered wise to interfere the Supreme Design, and draw his own marks of limitation."

(5).—¹ About face there is a curious story to be told. One

1 "About the hair," says Clemens, "the following seems right. Let the head of men be shaven, unless it has curly hair. But let the chin have the hair. But let not twisted locks hang far down from the head, gliding into womanish ringlets. For an ample beard suffices for men. And if one, too, shave a part of his beard, it must not be made entirely bare, for this is a disgraceful sight. The

enhances it by making it, through artificial means of course, as much womanish as possible; and may be a man of thirty

ehaving of the chin to the skin is reprehensible, approaching to plucking out the hair and smoothing. For instance, thus the Psalmist, delighted with the hair of the beard, says, 'As the ointment that descends on the beard, the beard of Aaron.' (Ps. cxxxiii. 2). Having celebrated the beauty of the beard by a repetition, he made the face to shine with the ointment of the Lord. Since cropping is to be adopted not for the sake of elegance, but on account of the necessity of the case; the hair of the head, that it may not grow so long as to come down and interfere with the eyes, [Gentle Platonic reader, mark the absurdity of the reasonings of this 'great' and famous Christian Father. For since he says that the hair of the head is not to be cropped for the sake of elegance, but on account of its interfering with the eyes, he does not much care for the sight of the women, for he allows *them* to grow the hair. ANANT] and that of the moustache similarly, which is dirtied in eating, is to be cut round, not by the razor, for that were ungentle, but by a pair of cropping scissors. But the hair on the chin is not to be disturbed, as it gives no trouble, and lends to the face dignity and paternal terror. Moreover, the shape instructs many not to sin because it renders detection easy. To those who do not wish to sin openly, a habit that will escape observation and is not conspicuous is most agreeable, which, when assumed, will allow them to transgress, without detection; so that, being undistinguishable from others, they may fearlessly go their length in sinning. A cropped head not only shows a man to be grave, but renders the cranium less liable to injury, by accustoming it to the presence of both cold and heat; and it averts the mischiefs arising from these, which the hair absorbs into itself like a sponge, and so inflicts on the brain constant mischief from the moisture.

[Here again notice, most noble Platonist, and judge the physiological and æsthetical knowledge with which this ancient follower of Jesus is endowed. See, also, the lamentable lack of conscientiousness with which he is instructing the ignorant multitude. For having most irrationally pronounced that the cropped head renders the skull less liable to injury, and makes a better protection for the brain than the hairy one, he preposterously neglects the welfare of the brains of the women, who are naturally delicate, and not at all so strong as men, but fiendishly advises them to grow the hair long. Being, of course, absolutely destitute of the discursive faculty which should have enabled him to conclude that if the hairy head was harmful to the eyes of the men, it must be so to the eyes of the women; and if the same was mischievous for the brains of the former, it must be more so for those of the latter. ANANT.]

It is enough for women to protect their locks, and bind up their hair simply along the neck with a plain hair-pin, nourishing chaste locks with simple care to true beauty. For meretricious plaiting of the hair, and putting it up in tresses, contribute to make them look ugly, cutting the hair and plucking off those treacherous braidings; on account of which they do not touch their head, being afraid of disordering their hair. Sleep, too, comes on, not without fear lest they pull down without knowing the shape of the hraid. But additions of other people's hair are entirely to be rejected, and it is a most sacriligious thing for spurious hair to shade the head, covering the skull with dead locks. For on whom does the presbyter lay his hand? Whom does he bless? Not the woman decked out, but another's hair, and through them another head. [What a strange idea of the true Self of the human-animal. It seems to me, according to the manner of this man's reasoning, that it is nothing but the external thing to which the presbyter looks when he blesses. And consequently if the ecclesiastical elder puts his hand on the clothes of the person he is not blessing the *person* but the *animal* from whose wool the clothes were made. ANANT.] And if "the man is head of the woman, and God of the man" (1 Cor. xi. 3), how is it not impious that they should fall into double sins? For they deceive the men by the excessive quantity of their hair; and shame the Lord as far as in them lies, by adorning themselves meretriciously, in order to dissemble the truth. And they defame the head, which is truly heautiful. In short, neither is the hair to be dyed, nor grey hair to have its colour changed. For neither are we allowed to diversify our dress. And above all, old age, which conciliates trust, is not to be concealed. But God's mark of honour is to be shown in the light of day, to win the reverence of the young. For sometimes, when they have been behaving shamefully, the appearance of hoary hairs, arriving like an instructor, has changed them to sobriety, and paralysed juvenile lust with the splendour of the sight.'

Clemens Alexandrinus flourished about A.P. 579-646. "Ante-Nicene Christian Library Series. Vol. iv. Author Vol. I., pp. 317-19."

years' age, is enabled to pass easily for a boy of eighteen. Another does away with the beard altogether, but takes pity on the moustache. Although it is the latter which causes inconvenience at the time of drinking. Another pleases himself still more ridiculously by shaving off the moustache and nourishing the beard. While another chooses to adorn his countenance by presenting himself as a comic figure to the public by getting rid of moustache and beard, but growing the whiskers. Thus rendering it utterly impossible to find as to which one of these is the real image of God; for they say, "God created man in his own image." How nice would it be to see all humanity, first of all externally, uniform and natural. ¹"What then," says Epictetus, "has not nature used this hair also in the most suitable manner possible? Has she not by it distinguished the male and the female? Does not the nature of every man forthwith proclaim from a distance, I am a man: as such approach me, as such speak to me; look for nothing else; see the signs? Again, in the case of women, as she has mingled something softer in the voice, so she has also deprived them of hair (on the chin). You say, not so: the human animal ought to have been left without marks of distinction, and each of us should have been obliged to proclaim, I am a man. But how is not the sign beautiful and becoming and venerable? How much more beautiful than the cock's comb, how much more becoming than the lion's mane? For this reason we ought to preserve the signs which God has given, we ought not to throw them away, nor to confound as much as we can the distinctions of the sexes." Did this one of the noblest philosophers persuade his pupils to busy themselves in beautifying their bodies all the time? Do not imagine it. When

¹ Epictetus, B, I. Ch. xvi.—G. LONG.

¹Domitian ordered the philosophers to go into exile, some of them, in order to conceal their profession of philosophy, shaved their beards, Epictetus would not take off his. And it must be during those days when some one addressed him:

²"Come, then, Epictetus, shave yourself."

ERIC.: "If I am a philosopher, I answer, I will not shave myself."

"But," said the other, "I will take off your head."

"If that will do you any good, take it off," replied Epictetus.

(6).—What, again, did he say when a certain young rhetorician came to see him, with his face shaved, and his attire in an ornamental style? After a short discourse on virtue, he said, ³"If you wish to be beautiful, young man, labour at this, the acquisition of human excellence. But what is this? Observe whom you yourself praise when you praise many persons without partiality: do you praise the just or the unjust? The just. Whether do you praise the moderate or the immoderate? The moderate. And the temperate or the intemperate? The temperate. If then you make yourself such a person, you will know that you will make yourself beautiful: but so long as you neglect these things, you must be ugly (*αἰσχροὺν*), even though you contrive all you can to appear beautiful. Further I do not know what to say to you: for if I say to you what I think, I shall offend you, and you will perhaps leave the school and not return to it: and if I do not say what I think, see how I shall be acting, if you come to me to be improved, and I shall not improve you at all, and if you

¹ T. Flavius Domitianus Augustus, was the younger of Vespasian's sons by his first wife Domitilla. He succeeded his elder brother Titus as Emperor of Rome, and reigned from 81 to 96, in the year of Jesus. His cruelty and tyranny have given his reign an unenviable notoriety. All the philosophers who lived at Rome were expelled. Christian writers attribute to him a persecution of the Christians likewise.

² Discourses of Epictetus, translated by G. LONG, Book I., Ch. ii.

³ Book III., Ch. i.

come to me as to a philosopher, and I shall say nothing to you as a philosopher. And how cruel it is to you to leave you uncorrected. If at any time afterwards you shall acquire sense, you will with good reason blame me and say, What did Epictetus observe in me that when he saw me in such a plight coming to him in such a scandalous condition, he neglected me and never said a word? Did he so much despair of me? Was I not young? Was I not able to listen to reason? And how many other young men at this age commit many like errors? I hear that a certain Polemon from being a most dissolute youth underwent such a great change. Well, suppose that he did not think that I should be a ¹Polemon; yet he might have set my hair right, he might have stripped off my decorations, he might have stopped me from cutting the hair out of my body; but when he saw me dressed like—what shall I say?—he kept silent. I do not say like what; but you will say when you come to your senses, and shall know what it is, and what persons use such a dress. If you bring this charge against me hereafter, what defence shall I make? Why, shall I say that the man will not be persuaded by me? Was Laius persuaded by Apollo? Did he not go away and get drunk and show no care for the oracle? Well, then, for this reason did Apollo refuse to tell him the truth? I, indeed, do not know whether you will be persuaded by me or not; but Apollo knew most certainly that Laius would not be persuaded and yet he spoke. But why did he speak? I say in reply, But why is he Apollo, and why does he deliver oracles, and has established himself in this place as a prophet and source of Truth; and for the inhabitants of the world to resort to

¹ The story of Polemon is told by Diogenes Laertius. He was a dissolute youth. As he was passing one day the place where Xenocrates was lecturing, he and his drunken companions burst into the school, but Polemon was so affected by the words of that excellent teacher that he came out quite a different man, and ultimately succeeded Xenocrates in the school of the Academy. Xenocrates was the disciple of Plato, who had succeeded him in his school.

him? And why are the words 'know thyself' written in front of the temple, though no person takes any notice of them?

"Did Socrates persuade all his hearers to take care of themselves? Not the thousandth part. But, however, after he had been placed in this position by the Deity he never left it. What then? Am I such a man? Certainly not. And are you such a man as can listen to the truth? I wish you were. But however since in a manner I have been condemned to wear a white beard and a cloak, and you come to me as to a philosopher, I will not treat you in a cruel way nor yet as if I despaired of you, but I will say, Young man, whom do you wish to make beautiful? In the first place, know who you are and then adorn yourself appropriately. You are a human being; and this is a mortal animal which has the power of using appearances rationally. But what is meant by 'rationally'? Conformably to nature and completely. What then do you possess which is peculiar? Is it the animal part? No. Is it the condition of mortality? No. Is it the power of using appearances? No. You possess the rational faculty as a peculiar thing: adorn and beautify this; but leave your hair to Him who made it as He chose. Come, what other appellations have you? Are you man or woman? Man. Adorn yourself then as man, not as woman. Woman is naturally smooth and delicate; and if she has much hair (on her body), she is a monster and is exhibited at Rome among monsters. And in a man it is monstrous not to have hair; and if he has no hair he is a monster; but if he cuts off his hairs and plucks them out, what shall we do with him? Where shall we exhibit him? And under what name shall we show him? I will exhibit to you a man who chooses to be a woman rather than a man. What a terrible sight! There is no man who will not wonder at such a notice. Indeed, I think that the men who cut off their hairs do what

they do without knowing what they do. Man, what fault have you to find with *your* nature? That it made you a man? What then? Was it fit that nature should make all human creatures women? And what advantage in that case would you have had in being adorned? For whom would you have adorned yourself if all human creatures were women? But you are not pleased with the matter: set to work then upon the whole business. Take away—what is its name?—that which is the cause of the hairs: make yourself a woman in all respects, that we may not be mistaken: do not make one half man, and the other half woman. Whom do you wish to please? The women? Please them as a man. Well; but they like smooth men. Will you not hang yourself? and if women took delight in catamites, would you become one? Is this your business? Were you born for this purpose—that dissolute women should delight in you? Shall we make such a one as you a citizen of Corinth and perchance a præfect of the city, or chief of the youth, or general, or superintendent of the games? Well, and when you have taken a wife, do you intend to have your hairs cut off? To please whom and for what purpose? And when you have begotten children, will you introduce them also into the state with the habit of plucking their hairs?

“Do not so, I entreat you by the Gods, young man: but when you have once heard these words, go away and say to yourself, ‘Epictetus has not said this to me; for how could he? But some propitious God through him: for it would never have come into his thoughts to say this, since he is not accustomed to talk thus with any person. Come then, let us obey God, that we may not be subject to his anger.’ You say, no. But (I say), if a crow by his croaking signifies anything to you, it is not the crow which signifies, but God through the crow; and if he signifies

anything through a human voice, will he not cause the man to say this to you, that you may know the power of the Divinity, that he signifies to some in this way, and to others in that way, and concerning the greater things and the chief, He signifies through the noblest messenger.

Allow a man to be a man, and a woman to be a woman, a beautiful man to be as a beautiful man, and an ugly man as an ugly man, for you are not flesh and hair, but you are will (*προαίρεσις*); and if your will is beautiful, then you will be beautiful. But up to the present time I date not tell you that you are ugly, for I think you are readier to hear anything than this. But see what Socrates says to the most beautiful and blooming of men, Alcibiades. Try then to be beautiful. What does he say to him? Dress your hair and pluck the hairs from your legs? Nothing of the kind. But adorn your will, take away bad opinions. How with the body? Leave it as it is by nature. Another has looked after these things: entrust them to Him. What then, must a man be uncleaned? Certainly not; but what you are and are made by nature, cleanse this. A man should remain clean as a man, a woman as a woman, a child as a child. You say no: but let us also pluck out the lion's mane, that he may not be uncleaned, and the cock's comb for he also ought to be cleaned. Granted, but as a cock, and the lion as a lion, and the hunting dog as a hunting dog."

(7).—If the men were to remain in their natural form, and women also, we would not in every day's life hear a female murderer fleeing from the hands of Justice, disguised as man, and vice versa. Is it a nuisance to the soldiers, of modern peaceful times, to keep long hair and beard? who fight from miles and do everything else with the help of machinery. Why go three or four hundred years before the birth of Plato, and know about the brave men whom Homer calls (*Κάρηκομόωντες Ἀχαιοί*) long-haired Achaeans (or Greeks);

when it is not impossible to find this very day the finest fighting race in India who keep long hair, beard, etc. ?

To a clerk, student, and the professional men, is it more troublesome to wash a manly face than shaving in the morning? Which takes more time? Can not the same precious moments be spent daily in the divine meditation, during that sacred and quiet part of the day? Is a shaven face more smooth after a few hours, than an unshaven one perpetually? Let a lady try this experiment by rubbing her cheeks against those of the former and the latter. Is the handsomeness or comeliness acquired artificially better than that which is gifted by the Divinity? Should one pretend to appear young when God wants him to look old according to his years? Is it not a sin to conceal the right age? Is it not wicked in the eyes of God to be a hypocrite? Is it not transgressive to assume yourself, and endeavour to show others, for some sensual purpose, that you are young when you are not so in reality?

Those who sophisticate that a man with manly face seems dirty, will they tell me whether the one-half or three-fourths of the living rulers of mankind are not clean? for they do not¹ shave. May the heavenly Father have mercy on the soul of the late King Edward the Seventh of England. During the

¹ The Egyptians did not wear beards; the Assyrians did. They have been worn for centuries by the Jews, who were forbidden to mar their beards, 1490 B.C. (Lev. xix. 27). The Tartars waged a long war with the Persians, declaring them infidels because they would not cut their beards after the custom of Tartary. The Greeks wore their beards till the time of Alexander, 330 B.C. Beards were worn by the Romans, 390 B.C. In England they were not fashionable after the Conquest, 1066, until the 13th century, and were discontinued at the Restoration. Peter the Great enjoined the Russians, even of rank, to shave, but was obliged to keep officers on foot to cut off the beard by force. About 1851 the custom of wearing the beard increased in Great Britain until about 1890, when moustaches only became popular; after about 1905 it became the fashion to wear no hair of any kind on the face.—Haydn's Dictionary of Dates, 25th Edition.

"According to Olymḗpiodorus (whose Scholium was first published by Casauhon on Persius v. 116. *παροιμία ἐστὶ γυναικῶν ἐπὶ τῶν ἐλευθερουμένων δούλων καὶ ἐπιμενόντων ἐν τῇ δουλοπρεπείᾳ, ὅτι ἔχεις τὴν ἀνδραποδῶδη τρίχα ἐν τῇ κεφαλῇ, τοῦτ' ἐστίν, ἐπὶ τὴν δουλικὴν ἔξιν ἔχεις*), slaves were not permitted to wear their hair hanging down."—T. Taylor.

memorable week in which he passed away, I happened to see a number of his portraits, from the date of his marriage to the day of his death; but curiously enough I did not come across a single one in which his face was shaved.¹ Was he unclean? Were Darwin, Kelvin and Tolstoy not clean?

Embellish your true Self, O Man, for it is worth while to take pains in adorning a thing which, being besides your own, is imperishable. But it is unwise to waste time, more than due, on a body which must necessarily decay.

"It is not," says a Sanskrit poet, "the diamond studded armlet which enhances one's ²self; it is not the bright wreaths of jewels, scintillating their light around his neck, like the sparkling moonbeams on the surface of a ruffled lake; it is not the performance of continual ablutions, or the application of sweet smelling cosmetics to his body, or even the tattooing of his skin; but it is only the sweetness of his conversation, and the wise emanations from his mind that beautify it." What others would call the most beautiful face, to the philosopher it will appear to be a

1 "A bearded woman was taken by the Russians at the battle of Pultowa, and presented to the Czar, Peter I., 1724; her beard measured $1\frac{1}{2}$ yard. A woman is said to have been seen at Paris with a husky beard, and her whole body covered with hair. *Dict. de Trevoux*. The great Margaret, governess of the Netherlands, had a very long stiff beard. In Bavaria, in the time of Wolfius, a virgin had a long black beard. Mdlle. Bois de Chêne, born at Geneva (it was said) in 1834, was exhibited in London, in 1852-3, when, consequently, eighteen years of age; she had a profuse head of hair, a strong black beard, large whiskers, and thick hair on her arms and down from her neck on her back, and masculine features. One or two bearded women were exhibited by Barnum 1889 and 1898."—Haydn's, Ft. Note.

"In Gaul, hair was much esteemed, hence the appellation *Gallia Comata*; cutting off the hair was a punishment. The royal family of France held it as a privilege to wear long hair artfully dressed and curled. "The clerical tonsure is of apostolic institution!" *Isidorus Hispalensis*. Pope Anicetus forbade the clergy to wear long hair in A.D. 155."—Haydn's Dict.

"The ancient Britons were noted for their long bushy hair; Serloo, a Norman Bishop, preached against long and curled hair, which had the desired effect, for Hen. I. and his courtiers consented to cut their curls off, 1104; long hair remained the fashion of France in the reign of Louis XIII.; cut short in the time of Cromwell, whence the appellation of Roundhead."—Dict. of Chronology, Overall.

"Beards, worn by the nations of antiquity; the clergy ordered to shave their heads, 1146; not fashionable in England until after the Conquest, 1250. By an order of the Court of Aldermen, July 10, 1543, it was decreed that no citizen or inhabitant of the city, wearing a beard, should have the custody of any orphan of the city, or become surety, or be admitted to the freedom of the said city so long as he shall wear any such beard."—W. H. Overall.

2 Paursha.

beast's face, if there is no intellect behind it. What the world would call the ugliest face, he will call divine if the light of his true self shines behind it. Indeed, this longing after beautifying the body is one of the greatest drawbacks to mankind in their being left away from righteousness.

(8).—Some say "When you are in Rome, do what the Romans do." But, then, are the Jesusian missionaries right in praying their Jehovah when they are wandering in a country of idolators? For what reason do they not worship, amongst pagans, what the pagans worship? Why should a temperate man confirm to his principle, while he is a guest of his drunken friends? How is a civilized man justified to abstain from human flesh if he happens to live in the land of cannibals? On what account is a doctor acting right, to talk sensibly, when he is visiting an asylum? Would that the men had followed so zealously some paradox of the wise, or a proverb composed by some pious man! Would to God that they could be persuaded to do so! How pleasant and delightful it would have been if they had paid but no heed to such an idiotic maxim; an emanation from some stupid, lethargic mind. And ¹ "it were surely proper that they should neither perform nor imitate anything else; but, should they imitate at all, to imitate from their childhood upwards, just what corresponds with these: brave, temperate, pious, generous-hearted men, and the like; but neither to perform, nor to desire to imitate what is illiberal or base, lest from the very imitation they come to experience the positive reality."

(9).—²Pythagoras kept long hair, beard, etc. ³ "Eratothenes says, as Phavorinus quotes him, in the eighth book of his Universal History, that Pythagoras was the first man

¹ Plato, Rep. Lib. III.

² One of the Seven Sages of Greece; flourished 141 B.P. (Before Plato).

³ Diogenes Laertius.

who ever practised boxing in a scientific manner, in the 1 forty-eighth Olympiad, having his hair long, and being clothed in a purple robe; and that he was rejected from the competition among boys, and being ridiculed for his application, he immediately entered among the men, and came off victorious. And this statement is confirmed among other things by the epigram which Theætetus composed:

‘Stranger, if e’er you knew Pythagoras,
Pythagoras, the man with flowing hair,
The celebrated Boxer, erst of Samos;
I am Pythagoras. And if you ask
A citizen of Elis of my deeds,
You’ll surely think he is relating fables.’

It is recorded of ²Servius Tullius, the sixth king of Rome, that his hair emitted electric sparks on being combed. This could not have occurred unless the hair was long. The phenomenon, in India, I myself have observed frequently. Indeed, my own hair emitted, there, very large sparks. In cold climates, it is almost impossible to witness this, as the hair is there never perfectly dry; and dryness is the most important item in the experiments of electrostatics.

1 “The monuments as well as the writers teach us that men wore their hair long, in the next period (next to the Homeric) also, down to the fifth century; we sometimes find hair of such length and thickness depicted that it seems almost incredible that a man’s hair could have been so much developed, even by the most careful treatment. However, it did not often hang quite loose, but it was tied back somewhere near the neck by a ribbon, and the whole mass of hair was bound together, and then spread out again below the fastening, and fell down the back.”—P. 64 *The Home Life of the Ancient Greeks*, Prof. H. Büttner.

“Most commonly, however, in the sixth and fifth centuries men plaited their long hair and laid the plaits round their head.”—*Ibid.*

“In the cities Greeks walked mostly bareheaded, owing most likely to the more plentiful hair of southern nations, which, moreover, was cultivated by the Greeks with particular care.”—P. 170, *The Life of the Greeks and Romans*, F. Haeffer.

“The chief representatives of the clergy, who include abbots and archimandrites, are the Papades or parish priests in the country. Every one who travels in the interior (of Greece) is sure to come into more or less intimate relations with this class, who regard their sacred office as hindering them to represent the hospitality of their villages. Mentally and socially they are little superior to their parishioners, who frequently excel them in mother wit and material prosperity. The difference between them consists mainly in externals, such as the long hair and beard of the Papas, his black cap, and the high conical cap and black or dark gown he wears when engaged in the services of the church.”—Chap. iv. *Baedeker’s Greece*.

2 Reigned 145—105 B.P.

"The Greeks," says Prof. ¹Becker, "bestowed great pains on that natural ornament of the head, the hair, *οικεῖοι πῖλοι*, as Plato calls it; and he is very adverse to having it covered up in any manner *τῇ τῶν ἀλλοτρίων σεπασμάτων περικαλυφῇ*.² Winkelmann remarks that the natives of the south are endowed with a greater profusion of hair than the inhabitants of northern lands: and by the Greeks its growth was carefully cherished, as it was thought to contribute greatly to render the figure noble and attractive.

"Moreover, a certain political significance was attached to the hair; families, grades of rank and of age, being thereby distinguished. In after times the Athenians, who followed the Ionic fashion, were distinguished from the Spartans, who adhered to the old Doric. The latter allowed the hair, as being the cheapest of ornaments, *τῶν κόσμων ἀδαπανώτατος*, to grow long.

"Ointment was often applied; and those who contemned the perfumes mentioned by Lucian, still used pure oil to assist the growth of the hair, and render it soft.³

"No less attention was lavished on the beard, which was not looked on as a troublesome incumbrance, but as a dignified ornament of maturity and old age. Hence the whiskers, *πώγων*, the moustachios, *μύσταξ*, *πάππος*, *ὑπήνη*, and the beard, *γένειον*, were allowed to grow (*πώγωνοτροφεῖν*). The words *πώγων*, *ὑπήνη*, and *γένειον* are often used for the hair on the face generally; but originally their meanings were restricted as above stated.⁴ None of these parts were shorn; but of course there were variations in the wear, according to race, abode, condition and individual character. Compare, for instance, the busts of Solon and Lycurgus, or those of

1 "Private Life of the Ancient Greeks."

2 Leg. xii., p. 942.

3 Plutarch, Praec. Conj. 29; Plato, Protag. p. 334.

4 Poll. ii., 80; Eubulus, ap.; Id. x., 120.

Plato, Antisthenes, and Chrysippus.¹ In general a strong full beard, *πώγων βαθύς* or *δασύς*, was held to be a sign of manliness and power. Still it was never allowed to go untrimmed, the *κουρεύς*² attending to it, as well as the hair of the head, though this may have been neglected by the sophists and others. Thus Plato is ridiculed for the opposite extreme by Ehippus,³ (Ap. Athen. xi. p. 509)."

(10).—"Alexander brought shaving into fashion, but there can be no doubt that it was partially adopted at a much earlier period, though the practice was certainly regarded as contemptible. So the courtiers of Philip are attacked by Theopompus. Yet Chrysippus expressly states that this new custom of shaving was introduced by Alexander. Plutarch asserts that Alexander caused his soldiers' beards to be shaved, from motives of strategical caution. The innovation was stoutly resisted in many states, and was forbidden by special laws which do not seem to have had much effect. Hence the practice seems to have been universally and very speedily adopted. Alexander's successors adhered to the new custom in their own persons, and most of the kings of the Macedonian dynasties are thus represented. There are a few exceptions, such as Philip V and Perseus, as well as Ptolemaeus Philadelphus on the celebrated Cameo-Gonzaga."

Another point in the favour of Theomorphists is that in the days of Plato, at Athens, shaving and hair-cutting was

¹ Demosthenes, Diogenes, Epicurus, Epimenides, Euripedes, Epicrates, Aeschines, Aeschylus, Alcibiades, Socrates, Sophocles, Aristophanes and Zeno, all kept these parts natural. See the excellent collection of portrait-busts preserved in Victoria and Albert Museum, London. Also portraits in the "Klassischer Skulpturen Schatz."

² Barber.

³ Also by Lucian, in Greek Anthology.

εὔ μὲν μαχαίρᾳ ξύσθ' ἔχων τριχώματα,
εὔ δ' ὑποκαθιελὶς ἀτόμα πώγωνος βάθη.

in vogue. Aristophanes who was his contemporary has the following picture in one of his comedies:

“EURIPIDES. Suffer me to tell on what account I came.

AGATHON. Say on!

EUR. Agathon, ‘It suits a wise man who is able briefly to abridge many words in a proper manner.’

But having been smitten by a new calamity, I have come to you as a suppliant.

AGATH. In need of what?

EUR. The women purpose to destroy me to-day at the Thesmophoria, because I speak ill of them.

AGATH. What aid, then, can you have from me?

EUR. All. For if you secretly take your seat amongst the women, so as to seem to be a woman, and defend me, you will assuredly save me: for you alone can speak in a manner worthy of me.

AGATH. How then do you not defend yourself in person?

EUR. I will tell you. In the first place, I am known; next, I am grey-headed, and have a beard; while you are of a good countenance, fair, shaven, with a woman’s voice, delicate, and comely to look at.

AGATH. Euripides ———

EUR. What’s the matter?

AGATH. Did you ever compose *this verse*?

‘You take pleasure in beholding the light; and do you not think your father takes pleasure in beholding it.’

1 Thesmophoriazusae. “Euripides, on account of the well-known hatred of women displayed in his tragedies, is accused and condemned at the Thesmophoria, at which festival women only were admitted. After a fruitless attempt to induce the effeminate poet Agathon to undertake the hazardous experiment, Euripides prevails on his father-in-law, Mnesilochus, who was somewhat advanced in years, to disguise himself as a woman, that under this assumed appearance he may plead his cause.”

EUR. I did.

AGATH. Don't expect, then, that I will undergo your misfortune *for you*: for I should be mad. But bear yourself what is yours, as a private matter. For it is not right to bear one's calamities with artifices, but with endurance.

¹ MNESILOCHUS. And yet you, you lewd fellow, are loose-breeched, not through words, but through endurance.

EUR. But what is it, for which you fear to go thither?

AGATH. I should perish more miserably than you.

EUR. How?

AGATH. How?—seeming to steal the nightly labours of the women, and to filch away the women's love.

MNES. *Steal*, quoth'a! Nay, rather, by Jove, to be ravished! But, by Jove, the pretext is plausible.

EUR. What then? Will you do this?

AGATH. Don't imagine it!

EUR. Oh thrice-unlucky! how I am undone!

MNES. Euripides, my dearest, my son-in-law, do not abandon yourself!

EUR. How then, pray, shall I act?

MNES. Bid a long farewell to this fellow, and take and use me as you please.

EUR. Come then, since you give yourself up to me, strip off this garment!

MNES. Well, now, *it is* on the ground. But what are you going to do to me?

¹ The father-in-law of Euripides who was accompanying him, spoke out these words angrily.

EUR. To shave ¹ these clean, but singe clear the parts below.

MNES. Well, do whatever you think fit! or I ought never to have given myself up to you.

EUR. Agathon, you, of course, always carry a razor,—now lend us a razor!

AGATH. Take it from thence yourself out of the razor-case.

EUR. (*to Agathon*). You are very good!

[*To Mnesilochus*] Sit yourself down! Puff out your right cheek!

[*Mnesilochus sits down and Euripides commences shaving.*]

MNES. Ah me!

EUR. Why do you cry out? I'll put a gag in your mouth, if you don't be silent.

MNES. Alas! woe is me! [*Mnesilochus starts up and attempts to run away.*]

EUR. Hollo you! whither are you running?

MNES. To the temple of the august goddesses; for, by Ceres, I will not stay here any longer, being gashed!

EUR. Will you not then be ridiculous, pray, with the one half of your face shaved?

MNES. I little care.

EUR. By the gods, by no means abandon me! Come hither! [*Takes him by the arm and makes him sit down again.*]

MNES. Ah me, miserable!

¹ Hair on the face.

EUR. Keep quiet, and lift up your head! Whither are you turning?

MNES. Mu! Mu!

EUR. Why do you mutter? Everything has been accomplished well.

MNES. Ah me, miserable! Then I shall serve as a¹ light-armed soldier."

EUR. Don't be concerned about it; for you shall appear very comely. Do you wish to see yourself?

MNES. If you think fit, give me the looking-glass!

EUR. Do you see yourself?

MNES. No, by Jove, but² Clisthenes!

(11).—About Dionysius and Archelaus who also lived at that time, the following account is given by Plutarch (in his *Morals*):

"But most talkative people have no excuse for ruining themselves. As for example, in a barber's shop one day there was some conversation about the tyranny of Dionysius, that it was as hard as adamant and invincible, and the barber laughed and said, 'Fancy your saying this to me, who have my razor at his throat most days.' And Dionysius hearing this had him sacrificed. Barbers indeed are generally a talkative race, for people fond of prating flock to them and sit in their shops, so that they pick up the habit

¹ "The joke turns upon the ambiguity of the word *ψιλλός* which signifies a light-armed soldier, as well as clean-shaved."—Brunck.

² "This Clisthenes seems to have been in as bad odour as Cleonymus. Clisthenes and a few other young men were guilty of the abomination of shaving their beards with a razor. Hence he is continually sneered at as an effeminate, beardless youth, fit only to ply the shuttle amongst women. In the comedy of the *Feastresses* (Thesmoph.) he makes his appearance on the stage as the close ally and confidant of the fair sex:

"Oh thou, that own'st a most hot-blooded heart!
With such a rump as this, thou ugly ape."—Walsh.

"How durst you, you baboon, with such a beard,
And your designing wicked rump close shaved,
To pass yourself upon us for a eunuch?"—Frere.

from their customers. It was a witty answer, therefore, of king Archelaus, when a talkative barber put the towel round his neck, and asked him, 'How shall I shave you, O King?' 'Silently,' said the Monarch."

If then shaving was neither unknown nor its practice was uncommon in the days of Plato, and if even then, and under those circumstances he kept long hair, beard, etc., caring not for the custom of the time, it is quite obvious and certain that he wanted his genuine and faithful disciples also to do the same, and to imitate him in everything as nearly as possible. And it would have been quite another matter if no one in those days had known such a custom as shaving, and if under those circumstances I had mentioned before you the case of Plato, you could have said, "Oh, but in those days everyone did the same. People did not know shaving. It was utterly unknown to them. Otherwise surely Plato would have shaved." But now, O rational animal, since the matter is such as I have endeavoured to depict it, you are not justified to argue in that way. Nor are you acting fairly to bring that question in. In Rome, too, centuries before the time of Epictetus the custom was adopted and popular among the populace. Yet the philosopher was bitterly against this habit, and his strong exhortation I have cited above. As to the beginning of this custom in Rome, Pliny says in his *Natural History* :

"The next point upon which all nations appear to have agreed, was the employment of barbers. The Romans, however, were more tardy in the adoption of their services. According to Varro, they were introduced from Sicily, ¹in the year of Rome 454, ²having been brought over by P. Titinius Mena : before which time the Romans did not cut

¹ Dionysius was the tyrant (i.e. the absolute ruler) of Sicily.

² i.e., 130 A.P. Roman Era commenced 753 years before Jesus.

the hair. The younger ¹Africanus was the first who adopted the custom of shaving every day. The late Emperor Augustus always made use of ²razors. . . . But ³the Romans were not generally in the habit of shaving until ⁴after the age ⁴of forty."

(12).—Hence it is clear, and sufficiently proved that all the true philosophers of antiquity, let their hair and beard grow long without ever cutting or clipping them. But you say, "No, it can not be, nor should it be so. For the race of humanity has grown better. It is ever so much more civilized since then." Why? Just because they burnt oil and not gas? Because they travelled by means of horses, and not by the agencies of steam and electricity? Because they conveyed their messages by sending men, and not through the instrumentality of wireless telegraphy? Because they took portraits by their hands, and not by the arts of photography and radiography? Because they did not destroy humanity so quickly and readily as by the transmission of a torpedo-boat or the discharge of a prodigiously wide muzzled electric gun? Hold your peace, man, if this be your boast! For I am not discussing about the ambitions, comforts, and means of subsistence of this mortal frame. But I am rather pleading on behalf of the soul. About *her* resolution, consolation, and emancipation.

Understand this, then, to be my design. Now tell me, do you possess a soul holier than that of Orpheus; or masters more sublime than Pythagoras, Socrates, and

¹ Scipio Aemilianus Africanus (244 to 300 A.P.): Roman Consul and Conqueror of Carthage.

² Romans had two methods of arranging their beards; in one it was cut close to the skin, in the other it was trimmed by means of a comb, and left of a certain length. These two methods are alluded to by Plautus (Roman Comic Poet); "Now the old fellow is in the barber's shop; at this very instant is the other handling the razor, but whether to say that he is going to shave him close, or to trim him through comb, I know not."

³ Pliny. Vol. II., Lib. vii., Ch. 60.

⁴ Quite the reverse of what is done in modern times.

Plato ; or disciples more faithful than Antisthenes, Diogenes, Zeno, and Epictetus ; or expositors as truly inspired as Plotinus and Porphyrius ; or commentators more profound than Syrianus and Proclus ; or biographers more divine than Plutarchus and Iamblichus ? No, only *their* bibliophagists !

In what way are you then superior to the ancients ? Have not your inventions created countless more temptations—the seducers of the soul ? Have they not enticed her from rectitude and duty ? Is she not enslaved by their ephemeral pleasures ? Is she not their prisoner without any leisure ? Ah ! how can you free her, under these alluring and regretful conditions, more easily than in days of yore ? Alas, in no wise ! And unless and until you pass your life entirely aloof from the sensual gratifications, given rise to by your marvellous discoveries—those causes and expressions of your ostentation and pride—Budha is absolutely unable to help you, Jesus is blameless not to recognise or receive you, and Mohamet is not authorized to advance and defend you.

Be not deceived, therefore, O noble friend, and being at liberty as you are, either choose to please the beloved of your body, or that of your soul ; that which is neither spiritual nor corporeal, or the One that is Celestial, Intellectual, and Intelligent ; that which is lacking the inward grace of the Beautiful, or that which is transcendently delightful and essential ; that which partakes of neither beauty nor its image, or that which is the principle, the Beauty itself. Oh, be convinced, I beseech you, my excellent companion, and do not commit the sin of suppressing the substance of your soul. O declare, “ I am persuaded to believe that all those who craved for the wisdom of God remained natural, while those who sought for the wealth and enjoyments of the world lived contrarily.” Make a loud incry, “ Beyond all else I will love the Universal Love, the Absolute and

Comprehensive Measure of all things, the Outside, the Within, the Infinite Depth or Profundity, the Occult Well-spring of Reality, the Good, the Ideal."

(13).—Enough has been said about the hair ; and the hair is the emblem of Passive Obedience. The second symbol is the Comb. But that requires no explanation. Nor is there any mystery to be disclosed about it. For it is clear enough that it is meant for the purpose of keeping the former clean and tidy. It is the emblem of Purity. The third symbol is the iron bangle. Is not a handcuff made of iron ? And is it not used as a manacle for the wrists ? You ask, For whose wrists ? Undoubtedly for the wrists of the prisoners. But are not the human souls prisoners—on account of their having behaved iniquitously, and proving disobedient to God's divine commandments ? Besides the holy Phostirs, the great Plato declares positively that they are. The learned Pythagoreans, too, answer in the affirmative.

If, then, a person, who is a prisoner, does not act rightly ; and if even in prison he is worse than ever, should he not justly expect a still more torturous punishment ? He must. But what if he repents truly for his past injustice ? If he always realizes the shameful position in which he is put ; if his fetters remind him every moment that he is a slave ; that it is the outcome of his previous behaviour, will he not be set free ? Certainly, if the justice is justice ; and the judges have the power to read the hearts, and that of knowing what is to come in the future. But suppose an infringer of the laws was not imprisoned ; or imprisoned in such an easy way that he was unaware even of his being a prisoner during the course of his confinement, what will happen ? He will violate the laws again, knowing not that he had been punished for his former misdeed. And what will be the issue ? He will be imprisoned at once. Not as before. But this time in a manner which will tell him

every moment that he is a cageling. But if, on the contrary, previous to his last hard imprisonment, he had been confined in such a way that he could have *known* it, at least that he was under the eyes of justice; that he was being punished, however lightly, he was sure to have been on his guard, and would not probably have committed a further folly. So of this kind is the iron bangle a reminder. And therefore if we do not adopt it, or care not for the services of this loyal remonstrator, we are liable to go on doing wrong till we are turned into hideous animals, and then we will truly know that we are prisoners. We are in need of it, because we are prisoners of such a superior kind that it is impossible for us to be reminded otherwise that we are confined. He, of course, whose powers of self-control transcend these boundaries does not require it; if happily there be any one who has reached that stage. But to others it is intended to give caution, and to vociferate into their ears, always, without cessation:

“Thou soul of my wearer, pay heed to me, and listen to me most attentively; and see what most important facts I am to reveal. Thou art confined. Yes, and art bound by this body and the mind. On high once thou didst dwell in the regions of the Blessed, and enjoyed the true felicity. But what art thou now? Thou hapless adventurer, hear. Thou art but a miserable slave.—A serf to the passions of these impure organs. Woe, woe unto thee! How long pritheest thou remain here? Think of thy returning back to thy glorious Parents: How happy will thy Father be to receive thee again! Spare thy chastity, O virgin, I entreat thee. The joys of Venus are evanescent and fleeting. This music too is false. For thou dost not enable thyself to discriminate from it the divine harmony. Thou art beautiful; it is true. But thou hast not beheld thy real charm. It lays hidden behind the deceptory polish. O child, thou disgrace and

ignominy to thy Preceptor, do attend and give ear to my implorations. How long shall I be with thee ; and how many times shall I give thee these friendly counsels ? Ah ! thou dost not seem to be affected by any. Please thyself. But remember, thou wilt regret, and there will be wailing and the grinding of the teeth, when presently thou art enveloped into some beastly structure. And rest assured thou wilt not regain soon, my girl, this noble form, even though thou didst make earnestly countless supplications."

The Iron Bangle thus appears to be the emblem of Justice.

The fourth symbol is the tiny iron imitation of sword. The sword is a weapon which is used for the purpose of destroying some believed imminent visible cause of evil. And the tiny sword, if it were a voice-dividing being, would never have ceased exclaiming, and now as it is, it is meant to exhort its carrier :

"Just as thou wouldst use, O mortal, the weapon of which I am a representation, against thy external foes, so be not neglectful to repeat 'Vah-Guru' ; as that is the only sword wherewith thou canst slay thy mental enemies — those most dreadful and powerful agents of impiety, which are never out but always within."

The Tiny Sword is, therefore, the emblem of Prudence.

The fifth symbol is short linen trousers reaching the knees, but not covering them. And this is the emblem of Modesty and Temperance.

(14).—If after all this, any one is still desirous of appearing what he should not, or that of confuting me and disproving what I have laid down, let him first of all show himself to his own self that he has led, and is leading, a better life than those whose opinions and teachings I have been presenting to support my arguments. But if, perchance, he is unable to do that, let him remain silent ; for otherwise, if he

should rattle out reasons even more plausible than those of Gorgias and Protagoras, they will be absolutely of no value in my estimation. And you, O beloved, perpetrate not on any account, even though you run the risk of losing your life, anything immoral, ignoble and unnatural; but that which participates of neither of these vices do unhesitatingly if the necessity requires.

(15).—¹The symbols of Pythagoras, with their explanation :

I

Go not beyond the Ballance.

Explanation.—

Transgress not the Laws of Justice.—PLUTARCH.

Obeys not the dictates of Avarice.—ATHENAEUS.

II

Sit not down on the Bushel.

Explanation.—This Symbol has been variously explained, but the most natural sense in my opinion, is that which exhorts Men to labour daily to gain their Bread; for he who will not, ought not to eat. The Bushel, Choenik, was the Measure of Corn that was given to each slave for his subsistence.—DACIER.

III

Tear not the Crown to pieces.

Explanation.—This Symbol may be explained in two different ways :

First, that we ought not to spoil the joy of the company by uneasiness and melancholy; for it was the custom at feasts to wear the crowns of flowers.

Secondly, that we ought not to transgress the Laws of the country.—DACIER.

¹ Mostly from M. Dacier. Done into English from his French in 1707 of the Christian Era. And N. Rowe's 1733; and from many other reliable sources, preserved in the British Museum, London.

IV

Eat not heart.

Explanation.—That we ought not to afflict and wear away our strength by grief, abandoning ourselves to melancholy and despair.

V

Stir not up the Fire with a Sword.

Explanation.—We ought not to inflame Persons that are already at Odds.

VI

When you are arrived on the Frontiers, desire not to return back.

Explanation.—When you are arrived at the end of your life, go not back, be not dismayed at Death, and desire not to live.

VII

Go not in the public Way.

Explanation.—That we ought not to follow the opinions of the multitude, but the counsels of the wise.

VIII

Suffer no swallows about your house.

Explanation.—Receive not any vain-great talkers into your family.

IX

Wear not the image of God upon your ring.

Explanation.—That we ought not to speak of God before the profane persons.

X

Help men to burden, but not to unburden themselves.

Explanation.—We ought not to help men to live in laziness and luxury, but incline them to pass their days in

labour and in the exercises of virtue, and to impose on them more toilsome and harder tasks, the farther they advance in the ways of perfection.

XI

Shake not hands easily with any man.

Explanation.—Do not easily trust all sorts of persons without testing them.

XII

Leave not the mark of the pot upon the ashes.

Explanation.—Having effected a reconciliation with one who has been in enmity with you, do not again refer to the cause of your estrangement.

XIII

Sow mallows, but never eat them.

Explanation.—Do good to others, but not for your own reward. Do not look for gratitude and expressions of thanks for good actions, and do not accept any reward for a deed done from a conscientious motive.—S.A.

Look for the medicinal virtue of the mallow plant in the leaves, not in the flowers.—L.O.

XIV

Wipe not out the place of the torch.

Explanation.—Suffer not lights of reason to be extinguished in you, and leave the place of the torch that has enlightened you so that it may enlighten you again.

XV

Wear not a straight ring.

Interpretation.—“The translation of Dacier leaves much to be desired,” says a recent commentator, “in what sense can a ring be called straight? The Greek adjective is ‘stenos,’ not straight, but narrow, confined, too tight.”

Explanation.—Lead your life in freedom and liberty, and throw not your self into slavery.

XVI

Feed not the animals that have crooked claws.

Explanation.—Suffer not in your family any unfaithful persons or thieves.

XVII

Abstain from beans.

This symbol has been interpreted in various manners, as follows :

- 1 In the natural sense; that beans were a faulty article of food.
- 2 That beans were a type of errors, sins, or any other impurity.
- 3 That beans referred to civil officers of state, because in elections and judgments beans were used in voting; in a similar manner to our own form of lodge ballot by black and white balls.

Hesychius says that the bean signified the suffrages of judges, and that a synonym for a judge was a bean-caster.

- 4 For a theological reason in Egypt, Herodotus tells us that the bean was sown but not eaten, and that a priest was forbidden even to look at them lest he should become unclean.—See Lib. xi.

¹ Hippocrates in chapter 15 of his book on Diet, condemns beans as an article of food, calling them too astringent, and tending to cause intestinal gases.

Bonwick says that the cult of Ceres condemned the bean, and the Sabeans of Syria also refused it. There was a Sacred Egyptian Bean, which was thrown upon graves as

¹ See also the life of Pythagoras by Diogenes Laertius.

a symbol of a renewal of life, from a notion of a sexual resemblance.

XVIII

Eat not fish whose tails are black.

Explanation.—Frequent not the company of infamous men, who have lost their reputation by ill actions.

XIX

Never eat the ¹ gurnet.

Explanation.—Avoid all manner of revenge, and never shed any blood : for the Gurnet is the Emblem of Blood.

XX

Eat not the matrix of animals.

Explanation.—Depart from all that is mortal and corruptible ; renounce whatever will incline you to concupiscence, or that may wed your affections to this visible world.

XXI

Abstain from the flesh of beasts that die of themselves.

Explanation.—The moral meaning of the symbol is not clear. Some old authors have said—share not in the flesh of profane animals that are not fit for the sacrifices, and renounce all dead works. Perhaps, renounce all unprofitable works ; such as have no imprint of spiritual progress. Do not long follow a path which leads to no good result ; or, perhaps—abstain from dwelling on past events, rather look forward to future good results.

XXII

Abstain from eating animals.

The moral meaning is : Spend your energies upon your fellow men and women, rather than in making pets of animals. Some have (DACIER) referred the word animals

¹ Gurnet or gurnard—a fish.

to unreasonable men, as animals are believed to be without reason.

XXIII

Always put salt upon the table.

Explanation.—Salt was a Greek symbol of Justice. Hence, never lose sight of Justice, but practise it always.

XXIV

Never break the bread.

Explanation.—What this may mean on the material plane is not clear, for bread is clearly meant to be broken.

Bread was also a symbol of life, and this symbol has been interpreted, do not destroy life; and, do not too much distribute your energies, but choose some good aim in life, and devote all your strength to that end.

XXV

Spill not oil upon a seat.

Explanation.—I take the word seat to signify the thrones of princes, and the seats of magistrates; and the word oil the essences and perfumes, that are generally taken for the praises and flatteries.

Pythagoras, therefore, by this symbol exhorts us, not to praise the princes, and great men of the world, on account of their power, and because they possess the highest dignities. Virtue alone ought to be praised.—DACIER.

XXVI

Put not meat into a foul vessel.

Explanation.—That we ought not to give good precepts to a vicious soul.

XXVII

Feed the Cock, but sacrifice him not, for he is sacred to the Sun and the Moon.

Explanation.—The cock has always been the emblem of those that are vigilant for our good, that exhort and awaken us to perform our duties, and discharge our ordinary occupations during the course of this mortal life.

Pythagoras therefore meant by this symbol that we ought to cherish such useful persons, and not sacrifice them to Hate and Resentment. The Crotoniates and the people of Metapontum obeyed not this symbol, for they immolated the Cock, they killed Pythagoras. Nor did the Athenians make their advantage of it: for they sacrificed Socrates, who kept them so wide awake, and was himself so watchful for their Good.

XXVIII

Break not the teeth.

Explanation.—Do not revile bitterly, nor make satires.

XXIX

Keep the vinegar cruet far from you.

Explanation.—This is a wise maxim as to diet, and in a moral sense sourness of temper, malice and bitterness of expression ought to be avoided.

XXX

Spit upon the parings of your nails, and the clippings of your hair.

Explanation.—The parings of the nails, and the clippings of the hair, were taken for the pollutions and dead works of the old man. Thus Pythagoras by this symbol exhorts us to detect our ill desires, and to hold them in such abhorrence as never to fall into them again.

XXXI

Make not water against the Sun.

Explanation.—Nature, in forming man, exposed not to sight the parts that decency forbids to name, and by which

the body purges itself ; but to use the words of Xenophon, has concealed and turned aside as much as possible those passages, that the beauty of the creature might not be polluted, nor receive any blemish from them. Therefore, in the actions that the necessities of the body require, we ought to imitate the Modesty of that Common Mother, and never do in the face of the Sun, that is to say, in public, the things that ought never to be done but in private, and that would break in on the respect we owe to modesty, were they done before the eyes of the world. This, in my opinion, is the only true sense of this symbol, which Erasmus, contrary to all reason, will have alludes to magic rites : To prove that he is wrong, this symbol is taken from the precept of Hesiod, that forbids men to make water standing in the open day.—
DACIER.

XXXII

Speak not, facing the Sun.

Explanation.—We ought not to make known the thoughts of our mind in public, and before all the world.

XXXIII

We ought not to sleep at noon.

Explanation.—Do not accept darkness when light is offered to you ; nor ignorance, when wisdom is tendered to you. Do not neglect opportunities, work while day is at its brightest, “ for the night cometh when no man can work.”

XXXIV

Stir up the bed as soon as you are risen, and leave in it no print of your body.

Explanation.—Plutarch explains this symbol as if it were meant of Modesty and Pubicity, which ought to be the inseparable companions of the Nuptial Bed.

But perhaps Pythagoras meant to exhort us that when we

are risen, we should not suffer anything to put us in mind of what passed in the night: The night is gone, the day is risen; let us then no longer think of darkness, but of light.

xxxv

Never sing but to the harp.

Explanation.—Pythagoras rejected, like the Phostir Protus, flutes and the other musical instruments, as being prejudicial to manners, and retained only the harp. Pythagoras might mean to exhort his disciples to make of the several parts of their life a prudent whole, all of a piece, and whose harmony no vice, no passion might ruffle or discompose.

There should be a certain congruity maintained in all human concerns.

xxxvi

Always keep your things ready packed up.

Explanation.—Be always prepared to die.

xxxvii

Quit not your post without the order of your General.

Explanation.—We did not create our selves, but it was God who created us, and who placed us in this life, as in a post. We ought not then to quit it but by His order.

xxxviii

Cut not wood by the way.

Explanation.—Do not convert to private use what is intended for the public welfare.

xxxix

Roast not that which is boiled.

Explanation.—Do not do things which are superfluous.

XL

Avoid the two-edged sword.

Explanation.—This is a common symbol for a slanderer, who should be always avoided.

XLI

Pick not up what is fallen from the table.

Explanation.—This maxim appears to have the purpose of promoting charity; leave the crumbs for the birds, and the loose ears of corn for the gleaners.

XLII

Abstain even from a cypress chest.

Explanation.—Do not provide expensive funerals.

The rich affected coffins of cypress, a very expensive wood, and one believed to tend to long preservation of a dead body. Plato and Solon also condemned expenditure on funerals.

XLIII

Sacrifice an odd number to the Celestial Gods, and to the Infernal an even number.

Explanation.—Odd numbers can not be halved and so were considered the most perfect; even numbers can be equally divided.

Deity was typified by Unity, and Matter by the Dyad.

XLIV

Offer not to the Gods the wine of an unpruned vine.

Explanation.—It appears that by this symbol Pythagoras designed to dissuade men from offering bloody sacrifices to the Gods, and that, The wine of the unpruned vine, he called blood.

XLV

Never sacrifice without meal.

Explanation.—Substitute vegetable offerings for animal sacrifices.

XLVI

Adore the Gods, and sacrifice barefoot.

Explanation.—Reverence was indicated by the baring of the feet, by the Hebrews, Greeks and Romans. It is thus considered at the present day by the Indians.

The maxim refers to spiritual humility, as well as to bodily procedure.

XLVII

Turn round when you worship.

Explanation.—By this turning round, says Plutarch, in the life of Numa, it is believed Pythagoras intended to imitate the motion of the world.

This seems to mean that God is everywhere, and is not to be approached in any one place or direction ; nothing but a complete circle can assimilate with His universality.

XLVIII

Sit down when you worship.

Explanation.—Pay your devotions in tranquility of mind, without any impatience, and with all the leisure so holy an action requires. “To this,” says Dacier, “I will add a short remark which is not useless. In the times of Homer and of Pythagoras to pray kneeling had not been so much as heard of. They prayed either standing or sitting.”

XLIX

Pare not your nails during the sacrifice.

Explanation.—Pay attention to your devotions, and do not let the mind wander to commonplace ideas, nor carry on commonplace actions.

Iamblichus reads this symbol to mean, “Do not exclude poor relations from your festivals.”

The following are less clearly appropriated to Pythagoras, although they have come down to us from his school of thought:—

L

When it thunders, touch the ground.

Explanation.—Be submissive to the trials sent by the gods.

Some moderns have seen in this maxim electrical reference ; no doubt a recumbent posture would attract a flash of lightning less than a form erect.

LI

Regard not yourself in the looking glass, by the light of a torch.

Explanation.—A mirror is apt to be deceptive, but the distortion is increased by artificial light. We should not estimate ourselves by fallacious standards. Iamblichus says, a mirror represents only the surface of things, and the torch means opinion : do not judge by appearances aided by unlearned representations.

LII

One, Two.

Explanation.—By the Unit Pythagoras represented God, the Creator of all things ; and by the number Two, Nature. We ought to know God above all things, and in the next place, Matter. For as we can not know the nature of Two, unless we first know that of One, which created it ; so we can not know this visible world, unless we know God.

LIII

Honour the marks of dignity, the Throne and the Ternary.

Explanation.—Pythagoras established three kinds of rational substances, the Immortal Gods, the Heroes, that is to say, the Angels, and the men that are dead in the

practice of virtue, and whom the Divine Grace has exalted to Glory, that is to say, the Saints. This is what Pythagoras seems to allude to by the Ternary, to which he would have us confine all our veneration and worship.

By the Throne Pythagoras represents kings and princes, and by the Marks of Dignity all those to whom these princes impart their Authority.

LIV

When the winds blow, adore Echo.

Explanation.—Lilius Giraldus explains thus : The winds mean revolts and sedition, and Echo means a desert place ; and so the maxim means, leave your homes in the towns when there are conspiracies.

Leave the room when men quarrel.

When there is disputation, the calm where an echo can be heard, is the haven of peace.

LV

Eat not in a chariot.

Explanation.—The chariot represents voyages and battles, for they made use of it to travel, and in fight. Pythagoras therefore advises us by this symbol, that in time of action there is no while to eat ; or that in this life, which is indeed a voyage, we must not think we are here only to eat and drink, and to have no thought for anything but what concerns the body.

The Greek word *Δίφρος* signifies not only a chariot, but a seat, a chair ; when therefore Pythagoras forbids us to eat in our seats, he forbids us to eat sitting, that is to say, without working.

LVI

Put on the right shoe first, but wash the left foot first.

Explanation.—The putting on of our shoes represents the functions of an active life, and the bath the delights of an idle and effeminate life.

Be more forward to embrace an active life than a life of ease and pleasure.

LVII

Eat not the brain.

Explanation.—Oppress not your mind with too much study and labour, which waste and fatigue it; but give it some rest.

LVIII

Plant not the Palm tree.

Explanation.—Plutarch says, the Babylonians reckoned up three hundred and sixty-seven advantages to be derived from the Palm tree, but as a matter of experience it was known that a transplanted Palm bore fruit of no value. Do no useless works.

LIX

Make libations to the Gods by the ear.

Explanation.—Pythagoras, and after him his disciple Apollonius, meant to teach us by this symbol that the libations ought to be made with music, and the Gods honoured by singing of hymns and songs of praise; for these are the most acceptable libations that can be made them.

LX

Eat not the cuttle fish.

Explanation.—Plutarch teaches us a very singular quality, that is naturally inherent in this animal. He says that when it is taken in net, it ejects a fluid it has under the neck, and which is as black as ink; and that by doing so it discolours the water around it, and covers itself as it were

with a dark cloud, by which means it makes its escape from the sight of him that has taken it.

Pythagoras therefore meant : Undertake no dark and intricate affairs, which will come to nothing even when you think yourself master of them. Or rather he intended to forewarn us to have no conversation with false and dissembling persons ; for they will abandon us in necessity, and get away from us by confounding everything with their black villany and falsehood, to slip their own necks out of the noose.

LXI

Stop not at the threshold.

Explanation.—Continue not doubtful and wavering, but choose your side.

LXII

Give way to a flock that goes by.

Explanation.—Do not oppose the multitude.

LXIII

Avoid the weazel.

Explanation.—Avoid tale-tellers ; for as Plutarch says, it is pretended that the weazel brings forth its young by the mouth, and that for this reason it is the Emblem of Speech that proceeds from the mouth.

Plutarch says, it is *pretended*, because he knew very well it had contested ; and that Aristotle himself has proved, that the weazel produces its young like other animals, and that this fable was grounded only on the weazels' often carrying their young from place to place in their mouth.

LXIV

Reject the weapons a woman offers you.

Explanation.—Woman, by reason of the weakness of her sex, is the emblem of Anger and Revenge : for those

passions proceed from weakness. Pythagoras therefore meant, that we ought to reject all the suggestions that revenge inspires. Perhaps, too, he designed to teach that we never ought to take part with women in their resentments, nor give way to the rage they would kindle in us. A thousand examples have shown us the mischiefs that have ensued from thence.—DACIER.

LXV

Kill not a serpent that chances to fall within your house.

Explanation.—Do not harm your enemy when he is your guest as suppliant.

LXVI

It is a crime to throw stones into fountains.

Explanation.—It is wrong to cast obloquy upon those who are doing public service.

LXVII

Feed not yourself with your left hand.

Explanation.—Live only upon what you get honestly and justly, and support not yourself by rapine and robbery, but by your labour.

LXVIII

It is a horrible crime to wipe off the sweat with iron.

Explanation.—It is a very criminal action to take from any one by force and violence the estate he has got by his labour and by the sweat of his brows : for sweat is generally taken for what we get by our labour.

LXIX

Stick not iron into the footsteps of a man.

Explanation.—Mangle not the memory of the dead.

LXX

Sleep not upon a grave.

Explanation.—Pythagoras teaches us that the estates our parents leave us ought not to serve to make us live in idleness and luxury.

LXXI

Lay not the whole faggot upon the fire.

Explanation.—Live thriftily, and spend not all your estate at once.

LXXII

Leap not from a chariot with your feet close together.

Explanation.—Do not make sudden changes of attitude or of occupation, unless indeed your feet are ready to support you in the new condition.

LXXIII

Do not threaten the stars.

Explanation.—Do not be transported with anger against your superiors, and those who labour only to enlighten the darkness of your understandings.

LXXIV

Place not a candle against the wall.

Explanation.—Do not persist in endeavours to teach those who are too stupid to understand, for they will resist your instructions, even as a wall throws back the rays of the sun.

Perhaps, do not apply the candle flame to the wall, for that would be a mischief and cause a blackening: so occult Light must be conferred with caution, and not be delivered to the stupid or vicious.

LXXV

Write not in the snow.

Explanation.—Do no unprofitable task ; the Greeks also had the maxim, Do not write upon water.

LXXVI

Do not marry for money.

Explanation.—Perform duty for its own sake without any persuasion.

LXXVII

Cover up with stones the place where human blood has been shed.—J. CASTALIO.

Explanation.—Expose only virtuous deeds.

LXXVIII

Imitate the Deity by keeping silent.—J. CASTALIO.

Explanation.—Let the quietness of your mind be not disturbed by defamation or praise.

LXXIX

Enter a temple by the right hand side, and leave it by the left.—J. CASTALIO.

Explanation.—Be regular in all things.

LXXX

When Divine things are told to you, restrain from laughing, even if they are incredible.

Explanation.—Delight in the infinitude of God by doing good actions, and not by merely outwardly honouring Him.

NOTE.—In the Middle Ages, it was said, I believe *because* of its impossibility.

LXXXI

Neither injure nor destroy the tender plant.

Explanation.—Be not cruel in any way to the young and weak. Suppress not the dictates of conscience.

LXXXII

Do not criticise the Pythagoreans without light.

Explanation.—Refute not the wise without knowledge.

II

(1).—¹ “There are not,” says Emerson, “in the world at any one time more than a dozen persons who read and understand Plato: never enough to pay for an edition of his works; yet to every generation these come duly down, for the sake of those few persons, as if God brought them in his hand.” The number of contemporaneous Theomorphists has never exceeded five. I have not met more than two. It is a boon, if the world produces even one at a time. For the mission of the Phostirs, in that case, remains always completed.

² “I am Heracleitus. Why do you, illiterate persons, drag me down? I did not labour for you, but for those who know me. One man is to me (as) thirty thousands, but the numberless (as) not one. Thus I say even by the side of Proserpine.”

But like the multitudes of Pseudo-Platonists, there have always been millions of heinous souls who pretended to be the followers of Nanak: those enemies of piety, the real picture of whose hypocritical nature is excellently drawn by some of the writers of the Old and New Testaments, who speak of the similar kind of fiends which existed in their own times.

³ “Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The

¹ *Spiritual Laws.*

² *Diogenes Laertius. Epigram in Greek Anthology.*

³ *Jeremiah vii.*

temple of the Lord, The temple of the Lord, The temple of the Lord, *are* these."

"Behold, ye trust in lying words, that can not profit. Will you steal, murder, and commit adultery, and swear falsely; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the Lord."

"And now, because ye have done all these works and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not."

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? *do they* not *provoke* themselves to the confusion of their own faces?"

"But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye will be my people: and walk ye in all the ways that I have commanded you. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward."

Also:

¹ "And the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

“ And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain. Then said He unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? Even the great abominations that the House of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

“ And He brought me to the door of the court; and when I looked, behold a hole in the wall. Then said He unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door. And He said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw: and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jazzaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said He unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

“ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then He brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

“ Then said He unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these. And He brought me into the

inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

"Then He said unto me, Hast thou seen *this*, O Son of man? Is it a light thing to the house of Judah that they commit the abominations that they commit here? for they have filled the land with violence."

And :

¹"Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and Pharisees sit in Moses' seat: all therefore, whatsoever they bid you (observe), *that* observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, nor suffer ye them that are entering to go in.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

“ Woe unto you, ye blind guides, which say, Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor! Ye fools and blind: for whether is greater, the gold or the Temple that sanctifieth the Gold.”

“ Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat, and swallow a camel.

“ Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

“ Thou blind Pharisee, cleanse first that which is *within* the cup and platter, that the outside of them may be clean also.

“ Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity.

“ Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

(2).—The prototypes of the Pharisees and the foes of Theomorphism are the ¹Komiprosunists. And to every one

¹ Hair-worshippers.

Theomorphist there are about one million Komiproscunists. Their bodies, of course, and their outward appearances are identically the same. But their souls together with their minds are as different from each other's as wisdom from folly, virtue from vice, and light from darkness. Theomorphists do everything which is in accordance with the Phostirian commandments. They strive after true pleasure. They are holy men, devotees—yea, gods upon the earth. Whereas others believe specifically in Komiproscunisis.¹ Truth, love, order, and honesty are absolutely foreign to them. In the towns wherein they dwell, it is not safe to allow a young girl to go out or even to let her put her foot out of her threshold, unless she be accompanied by some brave male relative. It is not advisable for a respectable man to converse with them much.

They do not smoke tobacco, it is somewhat true, but the drinks which may turn them immediately insensible they readily take. They nourish their beards and other hair with all their might. Not from any Theomorphic point of view but because by doing so they are enabled to throw dust into the eyes of many a man. And because when they have committed some horrible crime, it helps them in their endeavours to become the objects of their judges' pity. Their long and loud prayers are to affect the same.

Be not surprised, therefore, ye learned men, I warn you, to find these wicked stalwart barbarians strong in physique. Behold, in their temples behind the screen of the sacred page they worship concupiscence. Concupiscence, thou Stygian pestilence; ah! why standest thou in the way of mortals? to lead them astray from their right path, to render their minds sterile of the reasoning fertility, and to make them stand guilty of most indecent sacrilege.

Gastronomy, debauchery, corruption of fidelity, and wild

¹ Hair-worship.

shouts form their choir. Plutus is their minister who conducts the service. And hypocrisy is their beloved and chosen friend which leads them in their pharisaical prayers. Thus the worship-places of the Deity they change into the schools of immorality. And where in the end Dionysus appears to disperse the barbaric assembly.

“ O ²Love ! unconquerable in the fight, Love ! who lightest on wealth, who makest thy couch in the soft cheeks of the youthful damsel, and roamest beyond the sea, and mid the rural cots, thee shall ” only the immortals escape, and not the “ men the creatures of a day ; but he that feels thee is that instant maddened. Thou for their ruin seducest the minds of the just to injustice.”

(3).—³ “ But now (these men) being only moved to philosophy, as those who have a bad stomach are moved to some kinds of food which they soon loathe, straightway (rush) towards the sceptre and to the royal power. They let the hair grow, they assume the cloak, they show the shoulder bare, they quarrel with those whom they meet.” And if they see a man smoking tobacco, they quarrel with him. ⁴“ Man, first exercise in winter yourself : see your ⁵movements that they are not those of a man with a bad stomach or those of a lounging woman. First strive that it be not known what you ⁶are : be a philosopher to yourself a short time. Fruit grows thus : the seed must be buried for some time, hid, grow slowly in order that it may come to perfection. But if it produces the ear before the jointed

¹ “ The sacrifices of fools are the aliment of the fire ; but the offerings which they suspend in temples are the supplies of the sacrilege.”—The Pythagoric Sentences of Demophilus.

² By Love here Sophocles means Concupiscence, and not what is meant in “ God is Love.”—Sophocles : Antigone.

³ Epictetus.

⁴ *Ibid.*

⁵ Inclinations.

⁶ If you are a good man.

stem, it is imperfect, a produce of the gardens of Adonis. Such a poor plant are you also : you have blossomed too soon : the cold weather will scorch you up. See what the husbandmen say about seeds when there is warm weather too early. They are afraid lest the seeds should be too luxuriant, and then a single frost should lay hold of them and show that they are too forward. Do you also consider, my man : you have shot out too soon, you have hurried towards a little fame before the proper season ; you think that you are something, a fool among fools ; you will be caught by the frost, and rather you have been frost-bitten in the root below, but your upper parts still blossom a little, and for this reason you think that you are still alive and flourishing."

(4).—Being so wretched yourself, I ask you in the name of Divinity, O Hair-worshipper, why do you preach to others ? The world, in my opinion, ye preachers of *all* creeds, could never be more fortunate than to possess *you* all of the character that you require of your *hearers*. How many of you are there in the world ? Perhaps millions. Oh, will it not be a glorious thing to behold so many good men as *you* all number ! leaving the hearers altogether alone. Do you hear, Komiproscurist, what I request ? I entreat you not to defame philosophy. Ah ! you pay but little heed to my words. You live yourself in the dark. How is it possible for you to bring others in the light ?

2" There are many who, though immersed in ignorance, yet, in the pride of their hearts, fancy they know everything, and not only do not stop there, but offer to take others on

1 "The gardens of Adonis" are things growing in earthen vessels, carried about for show only, not for use. "The gardens of Adonis" is a proverbial expression applied to things of no value, to plants for instance, which last only a short time, have no roots, and soon wither. Such things, we may suppose, were exhibited at the festivals of Adonis.—Schweig's note.

2 Yoga Philosophy ; V.N.

their shoulders ; and thus the blind leading the blind, both fall into the ditch.

"Fools dwelling in darkness, ¹wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind man led by the ²blind.

"The world is full of these. Every one wants to be a teacher, every beggar wants to make a gift of a million dollars ! Just as these beggars are ridiculous, so are these teachers."

The question may be asked : How are we to know a teacher, then ? "The ³sun requires no torch to make him visible, we need not light a candle in order to see him. When the sun rises, we instinctively become aware of the fact ; and when a teacher of men comes to help, the soul will instinctively know that truth has already begun to shine upon it. Truth stands on its own evidence. It does not require any other testimony to prove it true ; it is self-effulgent. It penetrates into the innermost corners of our nature, and in its presence the whole universe stands up and says, 'This is truth.' The teachers whose wisdom and truth shine like the light of the sun are the very greatest the world has known, and they are worshipped as gods by the major portion of mankind.

"But we may get help from comparatively lesser ones also ; only we ourselves do not possess intuition enough to judge well of the man from whom we receive teaching and guidance ; so there ought to be certain tests, certain conditions, for the teacher to satisfy, as there are also for the taught.

"The conditions necessary for the taught are purity, a real

1 Not in the Platonic sense of the word, but simply a learned man—a scholar.

2 Mund. Up., 1, 2, 8.

3 *Ibid.*

thirst after knowledge, and perseverance. No impure soul can be really religious. Purity in thought, speech, and act is absolutely necessary for one to be religious. As to the thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. To pant for religion truly is a very difficult thing, not at all so easy as we generally imagine. Hearing religious talks, reading religious books, is no proof yet of a real want felt in the heart; there must be a continuous struggle, a constant fight, an unremitting grappling with our lower nature, till the higher want is actually felt and the victory is achieved. It is not a question of one or two days, of years, or of lives; the struggle may have to go on for hundreds of lifetimes. The success may sometimes come immediately, but we must be ready to wait patiently even for what may look like an infinite length of time. The student who sets out with such a spirit of perseverance will surely find success and realisation at last."

(5).—"In regard to the teacher, we must see that he knows the spirit of the scriptures. The whole world reads Bibles, Vedas, and Qurans; but they are all only words, syntax, etymology, philology, the dry bones of religion. The teacher who deals too much in words, and allows the mind to be carried away by the force of words, loses the spirit. It is the knowledge of the *spirit* of the scriptures alone that constitutes the true religious teacher. The network of the words of the scriptures is like a huge forest in which the human mind often loses itself and finds no way out. 'The network of words is a big forest; it is the cause of curious wanderings.' The various methods of joining words, the various methods of speaking in beautiful language, the various methods of explaining the diction of the scriptures, are only for the disputations and enjoyment

of the learned; they do not conduce to the development of spiritual conception. Those who employ such methods to impart religion to others are only desirous to show off their learning, so that the world may praise them as great scholars. You will find that no one of the great teachers of the world ever went into these various explanations of the texts; there is with them no attempt at 'text-torturing,' no eternal playing upon the meaning of words and their roots. Yet they nobly taught, while others who have nothing to teach, have taken up a word sometimes, and have written a three-volume book on its origin, on the man who used it first, and on what that man was accustomed to eat, and how long he slept and so on. 'Religion, the highest aim, the highest glory of man, does not require so much labour as *leaf-counting*. So leave this counting of leaves and twigs and this note-taking to others. This kind of work has its proper place, but not here in the spiritual domain. You can never once see a strong spiritual man among these leaf-counters.'

"The second condition necessary in the teacher is—sinlessness. The question may be asked, and is often asked, 'Why should we look into the character and personality of a teacher? We have only to judge of what he says, and take that up.' This is not right. 'If a man wants to teach me something of dynamics or chemistry, or any other physical science, he may be anything he likes, because what the physical sciences require is merely an intellectual equipment: but in the spiritual sciences it is impossible from first to last that there can be any spiritual light in the soul that is impure. What religion can an impure man teach?'

¹ The *sine qua non* of acquiring spiritual truth for one's self, or for imparting it to others, is the purity of heart and soul. A vision of God, or a glimpse of the beyond, never comes

¹ An indispensable condition.

until the soul is pure. Hence with the teacher of religion we must see first what he *is*, and then what he says. He must be perfectly pure, and then alone comes the value of his words, because he is only then the true 'transmitter.' What can he transmit, if he has not spiritual power in himself? There must be the worthy vibration of spirituality in the mind of the teacher so that it may be sympathetically conveyed to the mind of the taught. The function of the teacher is indeed an affair of the transference of something, and not one of a mere stimulation of the existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore the teacher must be pure.

"The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive, for money, name or fame; his work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. Any selfish motive, such as the desire for gain or for fame, will immediately destroy this conveying medium. God is love, and only he who has known God as love can be a teacher of godliness and God to man.

"When you see that in your teacher these conditions are all fulfilled, you are safe; if they are not, it is ¹unsafe to allow yourself to be taught by him, for there is the great danger that, if he cannot convey goodness into your heart, he may convey wickedness. This danger must by all means be guarded against."

(6).—What do you say, sermoner? Oh, I see, you do not agree with me. So you will not! ²"So live, and continue to live, you who in name only have approached

¹ See Plato's *Protagoras*.

² *Epictetus*. *Lib. iii.*; *Ch. last.*

philosophy, and have disgraced its theorems as far as you can by showing them to be useless and unprofitable to those who take them up; you who have never sought constancy, freedom from perturbation, and from passions; you who have not sought any person for the sake of this object, but many for the sake of syllogisms; you who have never thoroughly examined any of these appearances by yourself. Am I able to bear, or am I not able to bear? What remains for me to do? But as if all your affairs were well and secure, you have been resting on the ¹third topic, that of things being unchanged, in order that you may possess unchanged—what? Cowardice, mean spirit, the admiration of the rich, desire without attaining any end, and avoidance (ἐκκλισιν) which fails in the attempt? About security in these things you have been anxious.”

Such you are, but such you do not claim to be. Persuade the fools, the deranged in mind. Let them be your admirers. Let them pay talents and secure the front seats to attend your lectures. But be you kind enough to leave us alone! Take no pains, pray, for the sake of one whom you esteem the most, to give us lessons. As we are neither the lovers of hearing your voice nor of beholding your fine robes, and least of all fond of looking at your womanishly smooth countenance. The word falling from the lips of a hypocrite, believe me, “O hypocrite, injures me more than the box of a pugilist. Because in the one case the mutual gross matter is hurt; which neither belongs to him who blows, nor to me who am struck; but in the other,

1 “There are three topics in which a man ought to exercise himself who would be wise and good. The first concerns the desires and aversions, that a man may not fail to get what he desires, and that he may not fall into that which he does not desire. The second concerns the movements (towards an object) and the movements from an object, and generally in doing what a man ought to do, that he may act according to order, to reason and not carelessly. The third topic concerns freedom from deception and rashness in judgment, and generally it concerns the assents.”—Epictetus Lib. iii; ch. 2. [Read the whole of this chapter in order to understand fully.]

some extremely subtle element is perturbed which is not only *mine*, but *I myself*. Thus, being above all the worshippers and adorers of truth and nature, we must

1“Now bend to Plato's godlike tongue,
Resounding through the olive shade.”

and join with 2Cicero when he says:

“Errare mehercule malo cum Platone, quem tu quanti facias, scio quam cum istis vera sentire.”

1 Odes of Akenside, vii.

2 Cicero's Tusculanae Disputationes i. 17:

KOSMOPOLIS

(1).—Receivers of the light coming from the sun visible to the invisible eyes, I have appreciated always the benevolence you have shown in encouraging me to the acquisition of knowledge. So I firmly trust that in future, too, you will continue to evince towards me an affection worthy of friends. For my part, if I have ever prayed to the *blind* god, it was only on that occasion when some one appeared to me to be taking a true interest in the study of philosophy. For to such a one I long to treat liberally, and, indeed, it is meet to crown him with gems and gold. And who can I “blame such a study as this, which a man can never sufficiently pursue, unless he has a naturally good memory, learns with facility, and is generous, kind-hearted, the friend and ally of truth, justice, manliness and temperance?” Meditating this, then, I endeavour to write you in a compendious style, an account of the discussion, which took place a few months ago, between me and many others; countrymen and citizens, Indians and Europeans, men who adhered to different beliefs. Every word that I shall enter herein will be right. And let none of you expect otherwise. For Countrymen and truth ²“both, indeed, are dear; nevertheless, it is a sacred duty to give preference to the defence of truth.” And ³“you must not therefore procure for yourself or the state the power and dominion to do what you please, but justice and prudence. For by

1 Republic of Plato.

2 Aristotle. Nichomachean Ethics. Lib. I.

3 Plato, Alcibiades I.

acting justly and prudently both you and the state will act in a manner pleasing to the DEITY."

(2).—One evening in the summer of 2339 A.P., I was going by train, from Clapham Junction to Addison Road, with the intention to see the Japan British Exhibition. It so happened that when the train arrived at Chelsea and Fulham, two Countrymen accompanied by two fair ones, got into the same carriage in which I was. I knew one of them, who soon introduced me to the other three. They said "We too are going to the Exhibition, but have got to call on some friends in Holland Road. If you have no objection to wait for us a little, we shall be thankful to you. And then all would proceed to Shepherd's Bush." I acceded to their proposal. And when we got off the train at West Kensington, we went straight towards their friends' house. Much to our surprise when we had knocked at the door, for more than five minutes we received no answer. And when after all a French boy did appear, he said, "None of the gentlemen is indoors."

Having thus been disappointed, as we were going away, near the Uxbridge Road Railway Station, my Companions met their friends. Just about that time it began to rain and as we had brought no umbrellas with us, it was mutually agreed that no one should go to the Exhibition that day. And having sat in the house of the Holland-Road-friends, till the rain stopped, the party should take a walk in Hyde Park. Then go to some Theatre. For which one man had already gone to book two boxes. And we were now nine persons altogether. Four English unmarried girls and four married Countrymen. I being the one, who was alone and excommunicated. And my only companions were a few books, which I, in imitation of the other fellows, had carried under my arms. And as they were going to send for some taxies, I suggested that they could go by motor-bus, tram,

tube or train. But they laughed at it, and said, that I was not aware of the peculiar advantages of these vehicles above those which I named. Thus it was resolved and we hurried for the house above mentioned.

(3).—Just as we were entering Holland Road, near the public house we were stopped by a beggar, who requested us for alms. "I have had no food" said he "for last two days and am in a state of extreme indigence. Help me, therefore, noble sirs, in the name of Jesus."

One of the fellows felt pity and as he put his hand in one of the pockets of his vest, addressing him, another one of the Countrymen said, "you are recently arriving from Home, old man, and you have seen nothing much of this country. This is not the only beggar that you are coming across, but in a week's time you will come to notice, that you have not passed a single street of this most wealthy metropolis, without meeting crowds of these fellows, in different forms. ¹ 'The latest return of the number of persons in receipt of relief shows that on Saturday, July 30, there were 116,421 paupers in London, of whom 75,504 were in the workhouses and 40,917 (including 774 children boarded out beyond the Unions and 12,509 other children under 16 years of age) were on the outdoor lists. The total is lower by 100 than that for the corresponding day of 1909, and represents a rate of 23.9 paupers per 1000 of the population.' And mind you this too," continued Philopseudes, "that we are not now in a mean part of the town but in the *West*. In whose neighbourhood reside the millionaires and multimillionaires. You have got to be careful here and not to get melted so easily. It is by no means allowed by the law of England. But the law of England, as well as of any other civilized country, prohibits rape, murder, theft, burglary, swindling and incendiarism also, and every other unjust act

¹ "The Times of London" 9.8.1910 in the year of Christ.

that can be thought of. Are these things not done, then? Most assuredly they are. Not a day passes without something most sensational and horrifying. Not a month elapses unless some heinous crime is committed. It is not, therefore, the law to be blamed. Every street, road and pathway is guarded by the cleverest police in the world."

(4).—"You are studying law, Philopseudes," said I, "are you not?"

"Certainly," said he.

"What Inn of Courts do you belong to?"

"Do not be concerned," he replied.

"Oh, I see, are you in Cambridge University?" I questioned.

"Say what you want," he answered, angrily, "and do not worry me any longer about these matters."

"Have you passed your examinations at the Bar?" I further asked him.

"It is not," he said, "your business to put me such queries. Nor is it the custom of this country to be so inquisitive about the doings of one of whom you do not know much."

All this while the beggar was there. But as we did not talk in English he did not understand us much.

However, I said, "Philopseudes, do not be harsh and do not lose your temper. And, if as you say, the manners of this land do not allow one to be inquisitive, surely they permit still less to be impolite and ungentlemanly. I did not ask you anything bad as far as I can judge myself. But as you were bringing in the term 'law' so frequently, I thought I should ask you if you were studying it. But now I see my mistake. For, knowing as I did without the least doubt, that nearly ninety students in every hundred that come from where you come from, go for law, I should not have asked you at all about it. And simply from the method of your

talking and according to my empirically established formula or rule, I should have concluded that you were also learning how to benefit the country peasants, and thus show yourself to be a great patriot. If, at least, the definition of patriotism be to keep a Country's wealth always in it. But since I have asked you these few questions, which have offended you and worried you as you say, I beg to crave your indulgence."

"No," he said calmly, "it is alright, but what were you going to ask?"

"Well," said I, "I was going to inquire just for the sake of information, because I know nothing of this subject, as to whether the Government of this country takes any precautions to prevent the above things."

"Of course it does," said he.

I. Does it try to stop only those acts which are unjust or just, too?

HE. The former only, you simpleton!

I. All with equal attention, or some with more and the others with less?

HE. Each with due care, for some naturally require more and the others less.

I. Since the law prohibits unjust acts alone, and since beggary is prohibited, should we say that it is unjust?

HE. I am confused.

I. But tell me this. Will the police seize a man who is rushing through a street with a loaded revolver in his hand, with which he is supposed to have shot some one?

HE. Certainly.

I. Why?

HE. Because he is a murderer and must suffer punishment for his crime.

I. How do you say he is a murderer when no Court of Justice has held him so as yet? Nor is it certain that he has succeeded in his aim. Why should, therefore, anyone arrest him?

HE. It involves a long and complicated discussion to make one clearly understand this point, and I am sure you would not be able to follow even if I did try to explain it to you.

I. Right. Anyhow we can say that the police are justified to arrest such a man. Because, in the first place, they suspect that he has killed some one, and is running away to escape from justice. On the other hand, they are afraid of the possibility of his shooting in his fury at some one else.

HE. Yes, perhaps we are not wrong in saying that.

I. But do we not often read, "Trespassers and Loiterers will be prosecuted?"

HE. We do, indeed.

I. Who are loiterers? Are they not these very persons? who all the day long walk from one public house to the other, and seem to do no business whatever; those that stand at the corners of the streets or in the front of music halls and theatres, all the time with their hands in their trousers-pockets and pass rude remarks at all the passers-by.

HE. The same.

I. Are these beggars not the same as loiterers?

HE. How can they be otherwise?

I. Do you not hear from them many nasty words if you do not give them something?

HE. We do.

I. Should not, then, persons of all descriptions, even those that possess the least possible degree of common sense, understand, that the men with boot-laces in their hands; the women with children under their arms; the blind with tin boxes in their fronts; the lame and the weakened by disease seated in their easy auto-Bath chairs; the fellows blowing horns or playing street organs in the middle of the roads; those that besmear the pavements with colours; and they that knock at your door to persuade you to buy of them what they have, some such article as puzzles or picture postcards, are all but different species of *civilized* beggars?

HE. Yes, it is clear to every rational one that they are beggars. But I do not quite see what you mean by the *civilized* ones.

I. I mean nothing new. Everyone will agree with me when I say that England is a civilized country. By this he would understand that the people dwelling therein are so. Though my personal opinion is, that even the animals of this particular country are more sensible than barbarians. But since the beggars, thieves and murderers also form a portion of the inhabitants of this land, a land whose very atmosphere is a sphere of science and activity, they, too, are civilized and the way in which they violate the law, and form and execute their pernicious schemes, a barbarian can not.

HE. I understand you.

I. We say, then, that it is not hidden from anyone that they are beggars and the police, too, are aware of it.

HE. Yes, for if not they need sense.

I. Why do they not prosecute *them*, just as they would a murderer, since, in as much as the violation of law is concerned, they are both guilty. And in exactly the same manner as the murderer is caught shooting, the "beggar" is seen worrying a passer-by.

HE. But suppose no constable sees the "beggar" worrying anyone.

I. And imagine he does not find the murderer shooting.

HE. Well, what then?

I. Will he let go a man who, with two drawn daggers or loaded pistols in his hands, is running on through the midst of a crowded pavement?

HE. Probably he will not arrest him, but pursue him and fix his eye on him.

I. Why so?

HE. Because a person who commits murders *so openly must be such a one*.

I. That is to say, the preliminary steps of a daring murderer are those that we have enumerated. And for this reason such a person is pursued that he may not take some one's life.

HE. Yes.

I. Now, what are the marks that distinguish a beggar? Those that we have mentioned above or any other?

HE. None other.

I. Why, then, is *he* not treated in the same way as "a would-be murderer," when it is clear to every one that these persons *are* beggars.

HE. It seems to me that you are right in proving that the practice of this law is very much less than many others.

I. Who, then, is to be blamed? For you asserted in the beginning that it was not the law.

"I can not tell you," said he.

(5).—As we were talking thus, Cenotes gave something to the pauper and we walked on. Now, it began to pour down very heavily, and Philopseudes started to thunder, "Has not such a long discussion, O Cenotes, affected you in any way? By Vishnu, you are simply a disgrace to our countrymen!"

CENOTES. Have patience, uncle Philopseudes, I have done no wrong in helping a poor creature who was starving to death. But, by our mighty Elephant-headed God, why do they not ask their own countrymen for charity?

On hearing this, I was going to ask something from Cenotes, when a gentleman from a house on our right shouted, "Will you not come in and wait till the rain stops, strangers, for you have already got so wet that the water does not appear to be dripping from your clothes but flowing, as if it were from the roof-spouts."

As far as I remember, very few of us thanked him for his most hospitable conduct, but at once got in.

Perhaps, some of you, who have not had a chance to visit this country, will be in suspense to believe me that I am telling the truth. But if you are not passing your lives, with your eyes of intellect covered by the veils of fanaticism and prejudice, and allowing as much as you would to the maxim "*errare humanum est*," you should not hesitate to accept my opinion. That if a nation, next to the Hellenes, on the face of *this* earth is seen observing the laws of humanity, giving every one his due, trying their utmost to render a foreigner comfortable, and free from any sort of

hard and fast rules, which may cause him trouble, it is the Noble English Nation. And I do not say this after a week's experience, but it is a conclusion arrived at after a period of more than five years.

You say, "Who are you? You are nobody to form these opinions!"

True. But, I ask, are you somebody? You, who are reading what is said by nobody. If so, even then remember that a truth is a truth, whether said by somebody, or read by somebody.

(6).—When I go out, if I meet one rogue, I meet ninety-nine gentlemen. If I see one person who offends me, during the next few moments I encounter an uncountable number of people who please me. The vulgarest of England tries to behave like a gentleman. A man may appear to you to be haughty and rude, and ferocious to look at, but it is only necessary to have a chance to converse with him for a little while, then you will find that he too forms a link of the chain of that portion of mankind which I affirm is characterized by its amiable nature.

I am not a writer who is endowed with the charms of persuasive powers to win you to unity by instruction. Nor am I an orator, who is laden with the stocks of vocabulary; who has won the favours of many countries by throwing dust into the invisible eyes of his audience, through his plausible arguments and ambiguous speeches, through thumping on the tables for his mean selfish end, on the expense of the lives of the stupid youths. But I am an obscure student of Plato! Plato, the Monarch, the God of

1 "I believe," said Napoleon, "there are more honourable men in England proportionately than in any other country, but then there are some very bad, they are in extremes."—From "A Journal of St. Helena," by Lady Malcolm, p. 106.

"The English character is superior to ours They are in everything more practical than we are. They are also braver than we are. I think one can say that in courage they are to us what we are to the Russians, what the Russians are to the Germans, what the Germans are to the Italians. Had I had an English Army I should have conquered the universe."—"Napoleon," by Lord Rosebery, p. 175.

Philosophy—Philosophy, too, sublime, serene, and most divine.

I wait not for the messengers of an earthly king, who could send me a title of secular glory. Yes, I rather anticipate the Angels of Truth, and they must descend from the Court of Aristocles.

(7).—The sincerity of a nation can never be perceived by a faithless man, who while among the natives derives all possible benefits from them, but on going back again between his semi-barbarous hordes, forgets all about their good qualities, and remembers only the bad side, as if he had got a sieve-like heart, through which the finer substances passed on, and the coarse remained. Woe, woe to such a one!—formidable soul, worthy of no credit!—that starts hostilities against her benefactors, like a vile animal, who after he is trained, runs to destroy his master by the artifices that he was taught to overcome his enemies.

For my part I am right to proclaim, that from an illiterate puerile simpleton, this country has changed me into a scientific youth, from a lewd materialist she has metamorphosed me into a god-loving young man. And my utterly barbarous unintelligent mind she has rendered susceptible of becoming rationalized, under the action of theo-philosophic force. Indeed, from a loiterer to a University professor, from a drunkard to a philosopher of this God's chosen ground—I am indebted to all. For all of them have taught me something in the great lesson of virtue.

(8).—To continue the thread of my narrative: now, when we had shaken off the water from our clothes and rubbed the soles of our boots briskly against the door mats, Philypodochus (the English gentleman who called us) conducted us into a very highly furnished drawing-room, where in the centre round a handsome table, a few ladies

and gentlemen were playing, and a girl was amusing herself by the piano, which I think was an electric one. Philypodochus introduced us to all: "Our Eastern friends," he said smilingly, with an air expressive of kindness—pointing his right hand towards us, and bowing at the same time. The same he performed in the case of the other party, but with the exception of, "My family."

The environments, I noticed, were exceedingly delightful and interesting.

On the linoleum of the very highest quality—not at all like an ordinary sort, which we could see but near the walls, was spread a Syrian or Persian carpet. Upon this were placed many beautiful rugs and furskins. An electric fan was also there, and in a very good position of the room; but it was not going, on account of the sudden change in temperature. Chairs and sofas of good choice were resting in a pleasing and proper manner. The sides of the mantelpiece were decorated with some of the best and up-to-date novelties, whilst its middle, the place just above the centre of the fire-grate was embellished by a magnificently jewel-studded clock of the new type—in which the pendulum describes a complete circle right and left periodically, in the horizontal plane, instead of an ordinary clock—in which the same ascends and descends harmonically, making small arcs in the vertical. Three corners of the room were sanctified, as I saw, by granite pedestals, on which the Divine likenesses of Pythagoras, Socrates and Plato rested. Whereas Joshua and Shakespeare welcomed the visitors in the hall. From the middle of the ceiling was suspended a charming electrolier. Besides all these, the flower pots were not any less the objects of ornamentation, which perfumed the entire house with the freshness of a passing English summer. And of the oil-paintings and photographs of eminent personages which adorned the walls, it is difficult for me to give an account.

(9).—No emotions were excited by anything till the fair pianist turned her back towards the instrument, and exhibited her charms to our view, and, lo! how surprised we were to mark that Philopseudes was already acquainted with her. How? What to speak of the parents, even her sisters did not seem to spy.

(10).—After a minute's conversation, we took our seats, and because Philypodochus also sat by our side, we urged each other to commence to talk in English. For otherwise it would have been an exceedingly rude step, and which we often take. You remember, I told you, I intended to question Cenotes before we heard Philypodochus. So, "What do you mean by saying, 'Why do they not ask their own countrymen for charity, Cenotes?'" said I.

CENOTES. Do you not understand? There is nothing enigmatical in that.

I. I understand all, but do not see what you mean by 'countrymen.'

CEN. Well, a countryman to a particular person is one who is born in the same country where that particular individual himself is born.

I. Suppose Philypodochus were born in Greece, but in the house of the same parents, in whose house he is born here, should we have called him a Greek, in other words—this man's countryman? And this is according to your definition.

CEN. Yes, certainly. And do you also agree with me?

I. This I shall tell you afterwards. But first of all inform me what you mean by the term 'country' itself. For in order to define 'countryman,' we must know what country indicates.

CEN. Ha! Ha! Ha! do you not know the definition of 'country'?

"What a ridiculous fellow," interposed Philopseudes, "by and by you will ask for the definition of *Man*."

Paying no heed to what Philopseudes had said, I addressed Cenotes. "There is nothing to laugh at, my excellent friend, for we are not talking over a trifling matter. And as regards the definition of 'country,' I do not know whether you are alluding to the geographical or to any other one." As I said this, I marked Philypodochus taking notice of Cenotes' rudeness. Who, without apologizing for his improper cackling, exclaimed, "But I do not think there is any other definition of 'country' besides the geographical. Except, perhaps, the political one."

I. It is immaterial, Cenotes, whether we think so or not, but there is another definition of 'country,' and that is the philosophical one.

CENOTES. But what have we got to do with philosophy now?

PHILOPSEUDES. Go on, we are all delighted in the way you are talking. Our country is renowned for philosophy since the periods of most remote antiquity. And we hope, Cenotes, you will not disappoint us, especially as you always boast of your being an exquisitely singular and a refined philosopher. The course of conversation, as it seems, is now turning to philosophy. Cheer up, therefore.

CENOTES. Aye, you should never entertain such hopes towards me. And I shall no longer talk in a passive manner, but will exhibit the wonders of my art. O Mathetes, you are a child yet for the philosophical discourses. More so with a person of my abilities. Who, as it is easy for you to see, is far more advanced in years and also in learning than you. I am an

elocutionist, an artist, a mathematician, a logician, a physician, an engineer and a lawyer, and what is it, ye Shiva and Parbati, and thou, too, O Vishnu, that I am not! In the society of the good I am a philosopher, and in the company of rogues I am a drunkard. In fact, I am an eminent man, while you are but a boy whose very ideas are not matured.

Be persuaded, therefore, O foolish one, and do not dispute with your elders. I have passed several examinations, and have been conferred many degrees in philosophy, by some of the best Universities of my country.. And above all I have served there as a professor in different colleges. But what are you, O object of derision, who dare to face me? And,¹ child of impudence, most uneducated offspring of folly, say, why do you swagger, knowing nothing? You are a Platonist among the grammarians. But if one examines the dogmas of Plato, you are a grammarian again. You fly from the one to the other; and you neither know the art of grammar, nor are you a Platonist. 'I know all things,' you say, 'but you are imperfect in everything.' Do not put your hand into the flames of fire, O prince of ugliness, and paragon of all intellectual deformities! you living embodiment of all nature's most eccentric freaks! and in short, O one of the most wretchedly hideous youths that ever formed an item of the great mass of humanity. But as—

2^c It behoves the high,

For their own sakes, to do things worthily,
so have I advised you.

1 Palladas—Greek Anthology.

2 Ben Jonson, *Cynthia's Revels*, v. 3.

(11).—This species of poisons he evacuated from his mouth in English colour. But, as if the thoughts which my words conveyed to his mind, and the impressions left thereon, had affected his soul like an imaginary psychic emetic, and owing to the hypothetical chemical actions given rise to in his intelligible system, he soon poured forth the rest of the venom, in the shape of his country's basest vulgarity.

Of course, there was nothing surprising in that. Because after all it was his advice, which he gave me for my good.

PHILYPODOCHUS. With regard to the question of age, friend Cenotes, I do not believe you have spoken fairly, for, amongst many other authentic writers, I have read somewhere in Plautus, that 'not by years but by disposition is wisdom acquired.' On hearing this as Cenotes was going to say something, I said very loudly, 'But tell *me* first this. Being a man of such an extraordinary character—as you present it to be—do you ever pray?'

CENOTES. Yes, thrice a day.

I. And have you got an ideal whom you esteem above all?

CENOTES. Yes.

I. Do you say your prayers in such a manner that the bystanders may hear?

CEN. Of course!

I. And will you ever use, for the purpose of drinking, a urinal—

CEN. Stop! Stop! speak no more you most abominable fellow!

I. Knowing that, that vessel is kept for emiction—

CEN. Do not, pray, be, for the sake of all gods disagreeable to the Company.

I. Answer me, will you ever do such a thing?

CEN. Never, O source of these horrid stultiloquies !

I. But why do you use, O learned Cenotes, this same tongue, and this very mouth, for praising and addressing the Most High, with which you bring out such vile and abusive colloquies ? And how, I am puzzled, this same thinking organ, in which you experience the conception of Divinity, can fabricate and send out those ignominious emanations !

PHILYPODOCHUS. On my family's behalf, and with the consent of these French youths, O Mathetes, I thank you heartily for your pleasing and exceedingly convincing argument. And *we* all realize sincerely, as to how great a sin it must be to abuse. If, at least, the matter be looked at from your point of view.

Philypodochus had hardly finished his words when all the Countrymen spoke out suddenly in their native tongue. "*We* do not see anything worth praising in the fellow's statement. But these English people are accustomed to applaud for nothing."

I returned thanks to Philypodochus, and in order that we may not forget the main subject of our conversation I addressed Cenotes :

(12).—"The pride which will not permit any one, O Cenotes, to listen to dishonourable overtures, even though coming from the lips of a king, I do not possess ! Nor do I deem myself insulted ! because if the same words had been mentioned for the ears of any other one of Socrates' disciples, they would have been received not as offensive, but would have been answered by a smile. Hence, I rejoice at the good fortune of my happy soul, and thank the Divinity through whose propitiousness I have confronted you. For, neither the foreigner who has studied the topography and the social life of your land, and has spent long tedious years

among the natives, nor a native himself who just sees the number of letters after your name, can ever dive into the depths of ocean of that immense knowledge which you have absorbed, O modern model of young learned Country. But to him only this favour is granted, and he alone can reach its bottom, who converses with you seriously, and especially with the intention *to learn*. Do not treat me with contempt, therefore, and be not reluctant

¹ 'to show the bounty of your mind, sir, to impart some ten groats, or half a crown, to our use,'

for us too the *people* call your countrymen. About your passing examinations in philosophy, I am afraid, you are confusing it with ²sophistry, because the examiner of philosophy is none else but God Himself.

CENOTES. At all events, I am a graduate of three different universities of three Countries. . . . By the way, Uncle Philopseudes, you are also a B.A., are you not?

¹ Ben Jonson—Every man out of his Humour, iii. I.

² "On all sides nothing of philosophy remains but the name, and this is become the subject of the vilest prostitution; since it is not only engrossed by the naturalist, chemist, and anatomist, but is usurped by the mechanic in every trifling invention, and made subservient to the lucre of traffic and merchandise. There cannot surely be a greater proof of the degeneracy of the times than so unparalleled a degradation and so hartarous a perversion of terms. For the word philosophy, which implies the love of wisdom, is now become the ornament of folly. In the times of its inventor, (Pythagoras) and for many succeeding ages, it was expressive of modesty and worth; in our days it is the badge of impudence and vain pretensions. It was formerly the symbol of the profound contemplative genius, it is now the mark of the superficial and unthinking practitioner. It was once revered by kings and clothed in the robes of nobility; it is now (according to its true acceptation) abandoned and despised and ridiculed by the lowest plebeian. Permit me, then, my friends, to address you in the words of Achilles to Hector:

'Rouse, then, your forces this important hour,
Collect your strength and call forth all your pow'r.'

Since, to adopt the animated language of Neptune to the Greeks,

' On dastards, dead to fame,
I waste no anger, for they feel no shame,
But you, the pride, the flower of all our host,
My heart weeps blood, to see your glory lost.'

Nor deem the exhortation impertinent, and the danger groundless.

' For lo! the fated time, th'appointed shore,
Hark, the gates burst, the hrazen barriers roar.'

Impetuous ignorance is thundering at the bulwarks of philosophy and her sacred retreats are in danger of being demolished, through our feeble resistance. Rise then, my friends, and the victory will be ours. The foe is indeed numerous, but at the same time feeble; and the weapons of truth in the hands of vigorous union, descend with irresistible force, and are fatal wherever they fall."—THOMAS TAYLOR the Platonist.

PHILOPSEUDES. No, I am a B.A.—fail!

I. What now?

CEN. It is your turn to speak. I mean, to give us the philosophical definition of 'Country.'

I. To do that, it is requisite first to define philosophy. And, 'Philosophy is,' says Hierocles, 'the purification and perfection of human life. It is the purification, indeed, from material irrationality, and the mortal body, in consequence of being the resumption of our proper felicity, and a re-ascent to the divine likeness. To effect these two is the province of virtue and truth; the former exterminating the immoderation of the passions, and the latter introducing the divine form to those who are naturally adapted to its reception.' Such a love of wisdom teaches us, O Cenotes, that the words Country and World are synonymous, and that there is but one Country—the universe. And again *this* country is not *our* country for *we* are merely sojourners here. Let it serve us like an inn, then, and not as a permanent home. So says the divine son of Sophroniscus, ¹ 'I am neither a citizen of Athens,

¹ "If the things are true which are said by the philosophers about the kinship between God and man, what else remains for men to do than what Socrates did? Never in reply to the question, to what country you belong, say that you are an Athenian or a Corinthian, but that you are a citizen of the world—(Κόσμος). For why do you say that you are an Athenian, and why do you not say that you belong to the small nook only into which your poor body was cast at birth? Is it not plain that you call yourself an Athenian or Corinthian from the place which has a greater authority and comprised not only that small nook itself and all your family, but even the whole 'country' from which the stock of your progenitors is derived down to you? He then who has observed with intelligence the administration of the world, and has learned that the greatest and supreme and the most comprehensive community is that which is composed of men and God, and that from God have descended the seeds not only to my father and grandfather, but to all beings which are generated on the earth and are produced, and particularly rational beings—for these only are by their nature formed to have communion with God, being by means of reason conjoined with him—why should not such a man call himself a citizen of the world, why not a son of God, and why should he be afraid of anything which happens among men?" Discourses of Epictetus. Bk.I., Ch. ix.

nor of Greece, but of the whole world.' ¹In short, each of us is, as it were, circumscribed by many circles; some of which are less, but others large, and some comprehend, but others are comprehended, according to the different and unequal habitudes with respect to each other. For the first indeed, and most proximate circle is that which every one describes about his own mind as a centre, in which circle the body, and whatever is assumed for the sake of the body, are comprehended, For this is nearly the smallest circle, and almost touches the centre itself. The second from this, and which is at greater distance from the centre, but comprehends the first circle, is that in which parents, brothers, wife, and children are arranged. The third circle from the centre is that which contains uncles and aunts, grandfathers and grandmothers, and the children of brothers and sisters. After this is the circle which comprehends the remaining relations. Next to this is that which contains the common people, then that which comprehends those of the same tribe, afterwards that which contains the citizens; and then two other circles follow, one being the circle of those that dwell in the vicinity of the city, and the other of those of the same province. *But* the outer most and greatest circle, and which comprehends all the other circles, is *that of the whole human race.*

(13).—Or imagine the whole world is a thick uniform wire made of different metals. Each individual man or woman being an atom. The dissimilitudes in the natures of almost infinite atoms constitute the different metals. And the degree to which the individual is overcome by the

passions is its electrical resistance. And let us declare that there is no atom in our hypothetical wire which has nil resistance, just as there is no material wire without resistance. But the earth produces all metals, and the earth only is with zero resistance. So is a Conscious Being the cause of our living atoms, and that BEING alone is PERFECT and ALL-GOOD! But the best possible man, who may be deemed to have approached perfection, resembles the silver atom, which offers the least resistance to the passage of electricity. Now, suppose you yourself were electric current and were flowing along such an actual wire, at what moment would you have felt easy and less tired? Could it have been when you were entering to pass through gold and platinum, or copper and silver? Surely you would reply in favour of the latter. If so, whom would you like? Platinum, gold, or silver? Without doubt you will name silver. Yet platinum and gold are far more expensive than silver. But which is the electric current that is being conducted along our ideal wire? The Divine Spirit. Whom will, then, the Divinity love, O clever Cenotes? Those that we have analogized by silver and copper, or those that are like platinum and gold?

CENOTES. It is clear to all.

- I. Be cautious, therefore, and take care whom you meet. For every good one represents the one extremity of the wire. We have said this, too, that the silver atoms are the beloved of God. And whosoever is a beloved of the Almighty Creator, the same must be the beloved of all—all those that recognise Him as they ought. For when even an earthly king happens to esteem a certain individual, every one who honours that king seems to have respect for that person. Then, how can we think

otherwise in the case of God's favourites? Here lies, then, the necessity of being prudent and watchful. Because, as the parallel electric currents flowing in the same direction attract one another, similarly do the two good men coming face to face recognise and attract each other. For in them the divine current is flowing in the same phase, whereas in the wicked it is opposed by the resistance of their iniquity, and is running not in the same course, but in the contrary, during that infinitely small interval of time when they are in some passion. Indeed, in philosophers the sacred flow is not impeded; as in the case of impious men, by the irascibility and cupidity of their minds. But these good men represent the two extremities in our ideal circuit; and as, when the two ends of a wire through which a heavy current is flowing are brought together, a beautiful and luminous arc is struck; in exactly the same manner, between these good men the very instant they meet, the glory of the ALL BLISSFUL and His existence, nay, real presence, become cognizant.

(14).—Be circumspect, therefore, if you are a silver atom, or even a copper one, and seek always for the other end, which we do not know whether a beggar constitutes or a king. But if you do not find it in a beggar, be not odious to him, nor to any one else, for your being such will point out nothing except this, that you yourself do not possess that, for which you want to get hold of another. But of this, too, I want you to beware, that the electric analogy does not hold good in every part. For instance, the currents flowing in opposite directions repel each other. And from this it follows that a good man would hate the bad one. But such defects I account for by saying that Electricity is

inert and insentient, while the Divine Agency is conscious, noble and magnanimous.

PHILOPSEUDES. Everything that has been said is reasonable; at any rate, it seems so to me. And heretofore I agree with you.

I. But how does it appear to you, Cenotes, why do you not answer?

CENOTES. I know not what you are purposing at! And why should we apply the philosophic definition of Country rather than any other, to this particular case of beggar?

I. Tell me this, when you say, 'I love my sisters, I love a girl whom I intend to marry, I love my friends,' do you define love identically in each assertion?

CEN. Certainly not.

I. Does any law, made by man, compel us to be charitable?

CEN. None in reality, though it may appear so.

I. Is it not philosophy which does that, and promotes philanthropy in the world?

CEN. It is.

I. Are you not, then, in a philosophic mood when you are giving alms?

CEN. I must say, yes.

I. What, then? As you do not understand from love, at the time when you are endearing your sisters, the same as you conceive by love's conjugal meaning, so you should not define Country politically when you are performing a philosophic act. And, 'By Brahma, why do they not ask their own countrymen

for charity,' never utter such words again. For we have proved sufficiently that philosophically all the human race belongs to the same One Country and same One Self. Whom to like and whom to despise, then! There is none other except your own Self. If you hurt any one, you hurt your Self. If you benefit any one, you benefit your Self. If you kill any one, you are killing your Self. If you think evil of any one, verily, you are thinking evil of your Self. And, in a word, O Nephew of Philopseudes, if you love any one else, you are loving your own Self. For know it for certain, as ¹'your own worthy Man teaches, that this soul of man is one part of the cosmic energy that exists, one part of God. It is beyond life and death. You were never born, and you will never die.'

(15).—"What is this birth and death that we see? This belongs to the body, because soul is omnipresent. How is that? We are so many people sitting here, and you say the soul is omnipresent. What is there to limit any thing that is beyond law, beyond causation? This glass is limited; it is not omnipresent, because the surrounding matter forces it down to that form, does not allow it to expand. It is conditioned by every thing around it; therefore it is limited. But that which is beyond law, where there is no body to act upon it, how can that be limited? It must be omnipresent. You are everywhere in the universe. How is it, then, that I am born, and going to die, and all that? That is the talk of ignorance, hallucinations of the brain. You were neither born, nor will die. You have had neither birth, nor will have re-birth, nor life, nor incarnation, nor any thing. What do you mean by coming and going? An explanation for the

¹ Yoga Philosophy. Vivekananda.

ignorant. 'You are everywhere. This coming and going is a hallucination produced by the change of that fine body which you call the mind. That is going on. Just a little speck of cloud passing before the sky. As it moves on and on, it may create the delusion that the sky moves. Sometimes you see a cloud moving before the moon, and you think the moon is moving. But it is the cloud. When you are in a train you see that the land is flying, or when you are in a boat, you think the water moves. In reality, you are neither going nor coming, nor born, nor going to be born; you are infinite, ever-present, beyond all causation.' You are immortal. 'You are the omnipresent beings of the universe.' 'But the question of immortality is not settled. What have we got? We get this, that everything in this universe is indestructible. ¹There is nothing new; there will be nothing new. The same series of manifestations are presenting themselves alternately, like a wheel, coming up and down. All motion in this universe is in the form of waves, successively rising and falling. Systems after systems are coming out of the finer forms, evolving themselves, taking the grosser forms, again melting down, as it were, and going back to the fine forms. Again they rise out of that, rising for a certain period and slowly going back to the cause. So with all life. Each manifestation of life is coming up, and then going back again. What goes down? The form. The form breaks to pieces, but the same form comes up. In one sense the body even is 'immortal.' In one sense bodies and forms even are 'eternal.' How? Suppose we take a number of dice, and throw them. Suppose the dice fall in this ratio—6, 5, 3, 4. We take the dice up and throw them again, and again, and again; the same combination must come. Again let them fall, and the same combination comes, but after a long

¹ The same is said by an ancient Hebrew, "There is nothing new under the sun."

while. Now each particle, each atom, that is in this universe I take for such a die, and these are being thrown out, and combined, again and again. This is one combination; all these forms before you. Here is the form of a glass, a table, a bottle of water, all these things. This is one combination; the next moment it will all break. But there must come a time when exactly the same combination comes again, when you will be here, and this form will be here, this subject will be talked, and this bottle will be here. An infinite number of times this has been, and an infinite number of times will be repeated.

“No force can die, no matter can be annihilated. What becomes of it? It goes on changing, forward and backward, until it comes back to the source from which it came. There is no motion in a straight line. Everything is in a circle, because a straight line, infinitely produced, becomes a circle. If that is the case, there can not be eternal degeneration for any soul. It cannot be. Everything must complete the circle, and come back to its source. What are you and I and all the souls? Part of the cosmic consciousness, cosmic life, cosmic mind, which get involved, and we must complete the circle, and go back to this cosmic intelligence which is God, Whom the materialists perceive as a force, Whom the agnostics perceive as that infinite, inexpressible beyond. This is that infinite cosmic life, cosmic intelligence, cosmic power, and we are all parts of that.

(16).—“This is the second idea, yet this is not sufficient; there will be still more doubts. It is very good to say that there is no destruction for any force. But all the forces that we see are combinations, and all the forms that we see are combinations. This form is a composition of several component parts, and so every force that we see is similarly composite. If you take the scientific idea of force, and

call it the sum total, the resultant of several forces, what becomes of your individuality? Everything that is compound must sooner or later get back to its component parts. Whatever in this universe is the result of the combination of matter or force, whatever is the result of combination, must sooner or later get back to its components. Whatever is the result of certain causes must die, be 'destroyed.' It gets dispersed, broken up, resolved back into its components. Soul is not a force; neither is it thought. It is the manufacturer of thought, but not thought; it is the manufacturer of the body, but not the body. Why so? We see that the body can not be the soul. Why? Because it is not intelligent. A dead man is not intelligent, nor a piece of flesh in a butcher's shop.

"One step more we will have to go to get a logical conclusion. There is no half-way house. You are metaphysicians, and there is no crying quarter. If then we are beyond all law, we must be omniscient, ever blessed; all knowledge must be in us, and all power and all blessedness. Certainly. You are the omniscient, omnipresent being of the universe. But of such beings can there be many? Can there be a hundred thousand millions of omnipresent beings? Certainly there can not be. Then what becomes of all of us? You are only one; there is only one such Self, and that one Self is you. Standing behind this little nature is what we call the soul. There is one only Being, one only Existence, the Ever Blessed, the Omnipresent, the Omniscient, the Birthless, the Deathless. 'Through His control the sky expands, through His control the air breathes, through His control the sun shines, and all lives are.' And 'He is the background of all nature, He is the reality that is in nature. He is the background of your soul. You are one with Him.' If you only find it out." This explains the meaning

of your or mine Self. This is what the Sage means by
 γινῶθι σεαυτόν

(17).—"Whenever there are two, there is fear, there is danger, there is conflict, there is strife. When it is all One, whom to hate, with whom to struggle, when it is all He; with whom to fight? 'Know that there are two ways,' says the Phostir, 'but only one Lord. The Deity under whatever known name, as Brahm, Hari, Ram, or Govind, is incomprehensible, invisible, uncreated, eternal, and alone possessing any real existence. He is the root of all things; the ¹Primary Cause from which all human beings and all Nature have been evolved; from whom everything has been expanded.' In short, the whole universe of Animate and Inanimate things is an emanation from the Divine Essence, who alone exists and without whom there is no real or separate existence. Nature apart from God is shadow, a delusion, and a mirage."

CENOTES. Perfectly so.

I. ²The One is diffused in the many, and all-filling; wherever I see, there is He. By the beautiful mirage of the mammon the world is deluded; only some rare one comprehends the truth.' 'All is ³Govind, all is Govind; without Govind there is no other. As on one string there are seven thousand beads, so is that Lord lengthwise and crosswise.'

'A wave of water, froth and bubble do not become separate from the water.' 'This world is the sport of the Supreme Creator playing about; He does not become another.'

(18).—⁴"This explains the nature of life. This explains the nature of being. This is perfection, and this is God.

¹ Compare Aristotle's *Metaphysics*, about the First Mover; and the Platonic *Demiurgus*.

² Page 665 Phostir Vivlos (Original).

³ God.

⁴ Yoga Philosophy. Vivekananda.

As long as you see the many, you are under delusion.

"In this world of many, he who sees that ONE in this ever-changing world, he who sees HIM who never changes as the Soul of his own Soul, his existence, his own Self, he is free, he is blessed, he has reached the goal. 'I am a man,' or a woman, or sick, or healthy, or strong or weak, or I hate, or I love, or have a little power, or more power, are but hallucinations. Away with them! What makes you weak? What makes you fear? You are the one being in the universe. Know that every thought and word that weakens in this world is the only evil that exists. Whatever makes men weak, makes men fear, is the only evil that should be shunned. What can frighten you? If the suns come down, the moons crumble into dust, systems after systems are hurled into annihilation, what is that to you? Stand as a rock; you are indestructible. Think that, and as the lion breaks the little cage of bullrushes and comes out, so break this chain and be free for ever. What frightens you? What holds you down? What insults you?" It is only ignorance. ¹"Remember that it is not he who reviles you or strikes you who insults you, but it is your opinion about these things as being insulting. When, then, a man irritates you, you must know that it is your own opinion which has irritated you. . . ."

(19).—I told you in the beginning I had a few books with me. So I had hardly finished reading the last sentence from one of them, when we heard the bell being rung. And I was inclined to read a little more, for besides the noble Philypodochus and his family, even the four young women, the itinerant darlings of the unprincipled all, and for the time being, the sources of the Countrymen's joy, urged me to continue reading. But having learnt from the servant-girl that the cabs had arrived, the party consulted the time. And

no sooner was it known that it was 7.40 p.m., than one of the negroid hands approached me—a hand which belonged to one of the “strictest observants of etiquette,” though in truth, of the genuine pretenders of every worthy habit whatever—and snatched the book from my hand, and bawling out these words, “Why are you, old Mathetes, giving us trouble?” threw it down on the floor, perhaps to try the truth and practicability of my last words. So we got up; but just when we were doing so I noticed a newspaper on the table, in which the heading of an article ran—“To the Married.” And pointing it out to the Countrymen, I said very slowly between ourselves, “This concerns us all,” and who knows what I was going to pronounce further when one of them, who was called Aphron, cried out in his native tongue, “Hush! Be quiet, you long-haired knave! We regret lamentably to have asked you to come with us. And shall be delighted when we have got rid of you.”

“But,” said I, “have I uttered a lie? which displeased you so much.”

On hearing this, “You did not say anything false, it is true, friend Mathetes,” said the fourth person, whose name I could not catch, “but yet,” continued he, “we should not tell any one in this country that we are married. Otherwise, not a single respectable girl will ever come out with us, or even converse in a manner that we would like to. And for this reason chiefly, though there are many other groundless ones, each of us and every one else whom we know do and advise the same.”

I had no chance to discuss further on this point, and we came out.

The pairs hastened to the cabs, but without saying farewell to any one, or even returning thanks to Philypodochus for his kindness. The girls whom they accompanied, of course, did not forget to exchange salutations.

(20).—"It is a very true and a very trite observation," says the Earl of Chesterfield, "that no man is ridiculous for being what he really is, but for affecting to be what he is not. No man is awkward by nature, but by affecting to be genteel. I have known many a man of common sense pass generally for a fool, because he affected a degree of wit that God had denied him. A ploughman is by no means awkward in the exercise of his trade, but would be exceedingly ridiculous if he attempted the air and graces of a man of fashion."

Thus the loose, irregular costume is soon thrown away for the purpose of adopting a neat English suit, and the *Bowler* takes the seat of a bit of muslin cap; but it is a pity that one fails to remove the darkness of the clay. And if to her votaries the Science did oblige by the longed-for discovery, the cultivation of the minds of these men will be far from being *genuinely* improved, perhaps, till a millennium more.

So the imitation of virtue was soon driven away, and poor I was left alone to marvel, yes, and got arrested in stupid wonderment. And having gazed amazingly at the vehicles, as if something unusual had occurred, when the last one was out of sight, I tried to turn towards the station on my RIGHT.

O ARISTOCLES !

Bee of Athens, thee I hail !
Ev'ry day and never fail.
Sacred Son, O Phœbus' own,
Though to world Ariston's known.
Be propitious, hear me tell
Rev'rie worked which more than spell.
And then its design reveal ;
Only thee, this, I appeal.
Like Mæander intricate,
Faceth me, 'tis not so straight.
See you London, Anthus Park,
In its north direction mark ;
Then behold beloved spot,
Where are children strictly taught
All about the " Word of God,"
Keeping " Sabbath of the Lord " ;
And that which they do believe
Is divine ; all else to leave.
Where they act on what they say (?)
Jesus where through faith all pray ;
And Jehovah's praises raise
Properly on Saturdays !
Christians. Jews not, this they say ;
" Adventists," those " Seventh day."
There I passed my early youth
In that English home, by Truth ;
'Mid the maidens bright and chaste,
None but one with wedded waist.

Peace, sweet Io, Myrtle Grace,
 Each a kind cherubic face.
 Fruits all, herbs, pistach'o nuts—
 Coming from some Eastern huts,
 These, who did but love to eat ;
 Choc'late birds wee, sweet and neat.
 Drinking, smoking, meat, who shunned
 Balls, theatres ;—only punned.
 Merry sisters rightly grown
 With the brothers Hughet, Shone ;
 In the noble parents' house.
 Vako, and his loyal spouse ;
 One with truest mother's heart,
 Other—father best, in short.
 Where I crossed and entered teens,
 Else we think, ah ! heaven weens
 Unlike fickle human mind,
 Course which takes wrong—frail and blind.
 One May eve when back from Street,
 Dull and dreary took I seat
 On green garden's grassy pad ;
 Sat where Gracie and her dad,
 Where they played some lovely game
 Which I can—though will not name.
 Here so sad in worries' crew
 Choosing as to what should do ;
 Suff'ring from nostalgic fit,
 Griev'd as Joseph in the pit ;
 Far away from native shore
 Of the sea that All adore,
 Phædon I did start to read,
 That discourse of Blessed Creed.
 Mode and writ whose all the best
 Learned men of East and West

Now esteem—in ages past
 Worshipp'd fount of virtue vast ;
 And shall glory time that comes,
 Words divine with trumpets, drums.
 False pretensions will,—of myths,
 Vanish with their kins and kiths.
 For when Star of Reason glows,
 Out deceptive doubt soon flows.
 As, ¹“ No language greater than thine,
 O pre-eminent mouth of the well-tongued Attica
 Has every page of the Pan-Hellenes concealed.
 For thou didst first, O divine Plato,
 Stretch thy eye to God and heaven,
 And survey mortals and life,
 And didst with the Socratic sneer
 Mix up the Samian mind,
 A union most beautiful
 In a venerable difference of sentiment.”

Having trodden on thy course,
 Leaves, misled, who with remorse ;
 Or to whom the beams of light,
 Darting from *thy* pages bright,
 Seem obscure, and dull appear
 Splendours in assertions clear ;
 Such a one will never see
 Rising sun, nor can be free.
 Lustre mild of moon with eyes,
 Nor Hesperus in the skies,
 Neither Venus in the morn
 View that come to light, forlorn !
 While yet thinking went to sleep
 In sweet meditation deep.

1 Greek Anthology.

Soared through wind and found in Greece,
 Phryxus as on golden fleece.
 Lady Athens near then fell,
 Stadia six from thence I well.
 On that sacred beachy land,
 Pearly rill Hephissos' strand ;
 Where the hero—hand had lent
 Castor, Pollux, when they went,
 Helen—belle of world, to free
 From usurping enemy.
 Shady grove of Academe,
 Olive grew where and did seem
 Pleasant to who sat, in scene
 Of the neighbourhood serene.
 Where the Attic birds did sing,
 Play their lovely tunes of spring.
 Where they all did gaily prance
 In complacent, jocund dance.
 Agrimony, pansy, balm,
 Bay tree, birch, myrrh, myrtle, palm,
 Allspice, cloves, sweet alyssum,
 Cedar, white chrysanthemum,
 Holly, hazel, cuckoo plant,
 Daisy, lotus, amaranth ;
 Hyssop, ivy, juniper, -
 Jasmine, goats' rue, but no bur ;
 Lemon blossoms, lily white,
 Stock, not cereus blooming night ;
 Red with orange, yellow, green,
 Blue, old indig', violene—
 All embellished holy land
 Round thy godlike self, and band.
 Snowdrop with her coyish face,
 Hoping sang thy wisdom's praise.

Rose the sign of Love and Mirth
 Hailed thee since thy brilliant birth.
 Flowers' hues must fade and pine
 But thy glories ne'er decline.
 Graces then beheld I three—
 Fresh Thalia, 'Phrosene
 Cheerful, with Aglaia nude :
 Stimulants of lust to lewd ;
 Kindnesses personified
 By young virgins side by side—
 Should be done without disguise
 And with pure and candour ties.
 To the good who teach the two
 Duties, gratitude, and true
 Friendship ; which promote the love
 'Mong the sons of One above.
 Muses there the heav'nly maids
 Stood with roses in their braids.
 1 "And from aloft overhead,
 Were waving to and fro poplars and elms ;
 And near by, a sacred stream kept murmuring,
 As it flowed from the cavern of the Nymphs ;
 And the cicadas on the shady branches
 Kept laboriously chirping ;
 While, in the distance,
 Amidst the thick thorn bushes,
 The thrush was warbling,
 Tufted larks and goldfinches were singing ;
 The turtledove was cooing ;
 Tawny bees were humming
 Round about the fountains ;
 Everything was redolent of golden summer
 And redolent of fruit time.

Apples, indeed, at our feet,
 And by our sides, pears were rolling
 For us in abundance ;
 And the boughs hung plentifully,
 Weighed down to the ground, with damsons."

Breeze when blew a gentle, mute,
 Thee—they all did then salute.
 There resplendence countless suns'
 Lighted sphere of shining ones.
 But extremes of heat and cold,
 Troubled neither young nor old.
 Air perfumed Olympic kind ;
 Land of Bliss I came to find,
 Worthy of majesty thine,
 'Lys'um's elegance's sign.
 Amid mirth and pleasantness,
 Truest kind of happiness.
 Lo ! a jay from yonder peak
 Rose, began to soar and squeak.
 Quick towards, then, men divine
 Aiming flew in straightest line.
 Just as when, o'er heads arrived,
 Strange ! I got, of sight, deprived.
 Far above on lofty trees,
 Spiral as Archimedes'
 Is described, he moved around,
 To and fro with shrillest sound.
 Shouted with tremendous noise,
 Carolled in stentorian voice :
 " Hear, ye wisest of the world,
 Message through the air hurled—
 ' Worship Soul of Nanak who
 Phostirpsychicus is true ;

Whom all saints, gods, goddesses
 Pay devotion, homage, bless.
 King of heavens so commands,
 And compliance good demands."
 Having, errand, heard the One's,
 Thou, O teacher, and the sons,
 Daughters with the rosy cheeks,
 Faithful, of the mighty Greeks—
 All disciples—sitting round
 Thy aureola, on ground
 Holy 'neath thy lotus-feet,
 Splendid for a temple's seat—
 Stood with folded hands in front ;
 Solemn as ye all are wont,
 Worshipp'd bowing heads the Lord ;
 Pæans sang the sweetest bard.
 And when they did Him invoke,
 You mellifluently spoke :
 " Hark ! O mortals, Nanak come
 Watch Salvator Hominum.
 Present, Virtue's friends this place,
 Ye who Wisdom's love embrace,
 Joy which man does ever want,
 Good through mercy him doth grant
 In the tidings blithe and glad
 Advent's Saviour's sinners' sad."
 By this moment I did reach
 End divine Sokrátes' speech—
 " ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ
 ἀφείλομεν ἀλεκτρύονα · ἀλλὰ ἀπόδοτε
 καὶ μὴ ἀμελήσητε."
 Words immortal ; mortals, I,
 He, she, and all under sky

Are weak-minded creatures ; gross
 Ignorant, for truth none knows.
 Who should comprehend, then ? these
 Paradoxes Socrates',
 In the sense in which he meant,
 Unless one devoutly spent
 Years on Thy sacred page,
 Leading life of pious sage ;
 And alike in blisses, plights—
 Passing all his days and nights.
 Contemplation on the One,
 Only task is to be done
 By Platonist on the earth—
 Out, in, round domestic hearth.
 Then will he Him apprehend,
 After death, with God must blend.
 In the regions of the Good,
 Where Thou dwellest, there he would.
 There is Socrates our guard—
 Justest, holiest, Virtue's Lord.
 Sage Pythagoras is there :
 Sacred self in sacred air.
 Wise Plotinus, Porphyry,
 Proclus—all to Whom did flee.

1“ In that blest realm where love and friendship reign,
 And pleasures ever dwell unmixed with pain ;
 Where streams ambrosial in immortal course
 Irriguous flow, from Deity their source.
 No dark'ning clouds those happy skies assail,
 And the calm æther knows no stormy gale.”

There in state ecstatic thou,
 Plato's dear, then feelest how

1 Porphyry, in the Oracle.

1“Supremely blest thy lofty soul abides,
 Where Minos with his brother Judge presides;
 Just Aeacus, and Plato the divine,
 And fair Pythag’ras where exalted shine;
 With other souls who form the general choir
 Of love immortal, and of pure desire;
 And who one common station are assigned,
 With spirits of the most exalted kind.”
 And pure hearts that felt and knew
 Dread can not what Love doth do,
 Spotless ones—who merged in Him:
 Facts extolled these, not my whim.
 Sinful, wicked, helpless I;
 Phostirs, ye exalted, high.
 Rescue from the nets of vice—
 Ransom God: for any price.
 Eros, anger, greed and pride,
 Love inordinate abide
 In my mind foul, filthy, vile;
 And profanely soul defile.
 Save, O, save then while I breathe
 Under Sol, ere from beneath
 Hades to his realms of gloom,
 Grabs the laird of transient room.
 Father, one ambition sole
 Forms my life’s end, aim, and goal.
 That—to serve with love and peace,
 Sons true of the Isles of Greece.
 And I care not for regards,
 Still less I expect rewards.
 Should they more than viper’s bite
 Hate me in their hearts, in spite

1 *Ibid.*

Of my honour and esteem
 For their country ; which I deem
 My own former natal land—
 Birth-place of my Master Grand.
 Even then true let me prove
 Loyal servant, till I move
 To the mansions dark below :
 Pluto's Inn where all must go.
 After which I long to see
 Thee, O holy Athens' Bee.

Because

1 "As much as spring is more delightful than winter,
 As much as apple than the sloe,
 As much as the sheep is more woolly than its lambkin,
 As much as a virgin is better than a thrice-wed dame,
 As much as a fawn is nimbler than a calf,
 As much as a philomel surpasses in song all feathered kind,
 So much does thy longed-for presence cheer my mind ;
 To thee I hasten as the travellers to the shady beach,
 When the fierce sun blazes."
 But if I am not to meet
 Both for which I do entreat,

Then :

2 "As cypres tree that rent is by the roote,
 As branche or slippe better from whence it growes,
 As well sowed seed for drought that can not sprout,
 As gaping ground that raines cannot close,
 As moults that want the earth to do them bote,
 As fishe on land to whom no water flowes,
 As chameleon that lackes the ayre so sote,
 As flowers do fade when Phœbus rarest shoves.

1 Theocritus.

2 Chalmers's English Poets ; Poems of uncertain authors. Vol. 2, p. 414.

As salamandra repulsed from the fire ;
So wanting my wish 'I'll die for my desire."

Wherefore

King of Kings, Great King: an ant
Sing I praises Thine and chant
Day and night trod under feet
'Am, O Lord, give wisdom's meat.
Phostirs, Plato, Him I greet ;
Teach, O teach good lessons, Sweet.
And like heart take body ha !

(Εἰς) τὴν φιλότατην Ἑλλάδα

For

2. " Τῆς Ἑλλάδος ἡ εὐημερία εἶναι ἡ
εὐχὴ μου, εἶναι ἡ δόξα μου."

1 In the original instead of "I'll," there is only "I."

2 Last sentence of the speech delivered by the King of Greece at the opening of the National Assembly, November 8, 1843 (of the Christian era).

PARTICIPANTS OF SOCRATO-PLATONIC SUBLIMITY.

I

OLYMPIODORUS

Come then, let us speak of the family of the Philosopher, not for the sake of prolixity, but of benefit rather and instruction to those who betake themselves to him. For he was not "a Nobody," but rather—

"To many of mankind he was a care."

For Plato is said to have been a son of his father Ariston, the son of Aristocles, from whom he carried up his family to Solon, the law-giver. He came into the world by his mother Perictioné, who was descended from Neleus, the son of Codrus.

For they say that Apollo in a vision had an intercourse with his mother Perictioné, and, appearing in the night to Ariston, ordered him to have no connexion with Perictioné until the time of her bringing forth. And so he acted. And his parents taking him after his birth, and when he was still an infant, placed him on Mount Hymettus, intending to make a sacrifice to the deities there, namely, Pan and the Nymphs, and Apollo, who presides over shepherds. But while he was lying there, bees came and filled his mouth with honey from the comb in order that it might be said truly of him—

"From his mouth flow'd a voice than honey far more sweet."

And he calls himself on every side a fellow-slave with the swans, as if he had proceeded from Apollo; for the bird belongs to Apollo.

DIOGENES LAERTIUS

But Speusippus, in his work entitled "Plato's Funeral Supper," and Clearchus, in his "Praise of Plato," and Anaxilides, in the second book "About Philosophers," state that there was a story at Athens, how that Ariston attempted to violate Perictioné, then in her prime, and not succeeding, beheld, on ceasing from his violence, a vision of Apollo, from which time he kept her undefiled by the rights of marriage until her delivery.

1ST. JEROME

To come to the Gymnosophists of India, the opinion is authoritatively handed down that Buddha, the founder of their religion, had his birth through the side of a virgin. And we need not wonder at such a belief among Barbarians when cultured Greece supposed that Minerva at her birth sprang from the head of Jove, and Father Bacchus from his thigh.

Speusippus also, Plato's nephew, and Clearchus in his "Eulogy of Plato," and Anaxilides in the second book of his philosophy, relates that Perictioné, the mother of Plato was violated by an apparition of Apollo, and they agree in thinking that the Prince of Wisdom was born of a virgin. And mighty Rome can not taunt us as though we had invented the story of the birth of our Lord and Saviour from a virgin.

2Never was a person born more happily for learning than Plato; he was of Athens, the most knowing city that ever was, and was born in a time wherein all the sciences flourished more than ever they had done. He had an

1 Against Jovinianus.—Lib. I.

2 From "The Comparison of Plato and Aristotle, with the opinions of the Christian Fathers on their Doctrine. Translated from the French. London, Printed by T. R. and N. T. for Dorman Newman. 1673 Ch. Era.

infinite capacity; and was likewise of great quality. For of his Father's side he might reckon Kings among his ancestors; and by his Mother's side he came from Solon, from whom it was more glorious to descend than from a long succession of kings. It is said that his mother conceived him by the force of imagination, looking on the Statue of Apollo; which gave the occasion to believe that he was his son, because he resembled that Statue.

IIIb

THE SAME

In fine, being arrived to four score and one years of age, he died of a sweet and peaceable death in the middle of a banquet he had made for his friends on his birthday. Both the life and death of this philosopher were very smooth and quiet; besides the advantage of his birth, he had a great wit, naturally sweet and easy, and an immense capacity.

He was honoured in his own country, esteemed by strangers, and adored by the scholars. The love he had for study was his sovereign delight, and he enjoyed that pleasure to the last day of his life.

The sweetness of his nature begot love to him from all that knew him, and his knowledge begot an admiration in all posterity. He was so universally esteemed that going one day from Syracuse to the place where they celebrated the Olympian Games, which was the General Assembly of all Greece, as soon as he appeared they all quitted their sports and other Spectacles to run and behold him. He was valued by all great persons during his life, and after his death he had kings and commonwealths, which erected him statues and altars. All these qualities acquired him the surname of *Divine*, and his memory is become venerable in all ages; such is the Merit and Glory of Plato.

IV

¹ARISTOTLE

Plato was 'one whom it would be profanity in a bad man even to praise.'

V

²PLINY

Dionysius the tyrant, who otherwise manifested a natural propensity for cruelty and pride, sent a vessel crowned with garlands to meet Plato, that High-Priest of Wisdom; and on his disembarcation, received him on the shore, in a chariot drawn by four white horses.

VI

³PLUTARCH

And divine Plato seems to me to give excellent advice to nurses not to tell their children any kind of fables, that their souls may not in the very dawn of existence be full of folly or corruption.

VIIa

THE SAME

The ape, indeed, as it seems, attempting to imitate man, is caught imitating his movements and dancing like him, but the flatterer himself attracts and decoys other men, imitating not all alike, for with one he sings and dances, with another he wrestles and gets covered with the dust of the Palæstra, while he follows a third fond of hunting and the chase all but shouting out the words of Phædra,

"How I desire to halloo on the dogs,

Chasing the dappled deer,"

and yet he has really no interest in the chase, it is the

¹ Olympiodorus (*in Gorg.* 166, *in Jahn's Jahrb.* Supplementb. xiv. 395, and Bergk, *Lyr. Gr.*, p. 504) has preserved some verses of Aristotle's *Elegy on Eudemus*, which thus describe his relation to Plato. For the original and all verses, see Dr. E. Zeller's "*Aristotle and the Earlier Peripatetics.*" Vol. 1st, p. 12, footnote.

² Pliny's "*Natural History.*" Vol. ii, Lib. vii, ch. 31.

³ "*Morals.*" Vol. 2nd.

hunter himself he sets the toils and snares for. And if the object of his pursuit is some young scholar and lover of learning, he is all for books then, his beard flows down to his feet, he is quite a sight with his threadbare cloak; has all the indifference of the Stoic, and speaks of nothing but the rectangles and triangles of Plato. But if any rich and careless fellow fond of drink comes in his way,

“Then wise Odysseus stript him of his rags,” his threadbare cloak is thrown aside, his beard is shorn off like a fruitless crop, he goes in for wine-coolers and tankards, and laughs loudly in the streets, and jeers at philosophers. As they say happened at Syracuse, when Plato went there, and Dionysius was seized with a furious passion for Philosophy, and so great was the concourse of geometricians that they raised up quite a cloud of dust in the Palace; but when Plato fell out of favour, and Dionysius gave up philosophy, and went back again headlong to wine and women and trifles and debauchery, then all the court was metamorphosed, as if they all had drunk of Circe’s cup, for ignorance and oblivion and silliness reigned rampant.

Such was not the way, however, in which Epaminondas or Agesilaus acted, for though they associated with very many men and states, and different modes of life, they maintained everywhere their usual demeanour, both in dress and diet and language and behaviour. So Plato at Syracuse was exactly the same man as in the Academy, the same with Dionysius as with Dion.

VIIb

THE SAME

Plato, when he was out of favour with Dionysius, begged for an audience, and Dionysius granted it, thinking that

Plato had some personal grievance and was going to enter into it, but Plato opened the conversation as follows :

" If, Dionysius, you knew that some enemy had sailed to Sicily with a view to do you some harm, but found no opportunity, would you allow him to sail back again, and go off scot-free ? "

" Certainly not, Plato," replied Dionysius, " for we must not only hate and punish the deeds of our enemies, but also their intentions."

" If then," said Plato, " any one has come here for your benefit, and wishes to do you good, and you do not find him an opportunity, is it right to let him go away with neglect and without thanks ? "

And on Dionysius' asking whom he meant, he replied :

" I mean Æschines, a man of as good a character as any of Socrates' disciples whatever, and able to improve by his conversation any with whom he might associate : and he is neglected, though he has made a long voyage here to discuss philosophy with you."

This speech so affected Dionysius, that he at once threw his arms round Plato and embraced him, admiring his benevolence and loftiness of mind, and treated Æschines well and handsomely.

VIc

THE SAME

We must also beware of speaking too freely to a friend in the company of many people, remembering the well-known remark of Plato. For when Socrates reproved one of his friends too vehemently in a discussion at table, Plato said :

" Would it not have been better to have said this privately ? "

Whereupon Socrates replied :

" And you too, O sir, would it not have become you to make this remark also privately ? "

VII

THE SAME.

Were they not, then, wise words that the **TIME-HONOURED** Socrates used to utter, and say that he would proclaim, if he could, climbing up to the highest part of the city, "Men, what can you be thinking of, who move heaven and earth to make money, while you bestow next to no attention on the sons you are going to leave that money to?"

VIII

THE SAME

Plato compared human life to a game at dice, wherein we ought to throw according to our requirements, and, having thrown, to make the best use of whatever turns up. It is not in our powers, indeed, to determine what the throw will be, but it is our part, if we are wise, to accept in a right spirit whatever fortune sends, and so to contrive matters that what we wish should do us most good, and what we do not wish should do us least harm.

IX

THE SAME

So hated, indeed, and loathed, were the accusers of Socrates, as guilty of extreme vileness, by their fellow citizens, that they would neither supply them with fire nor answer their questions, nor touch the water they had bathed in, but ordered the servants to pour it away as polluted, till they could bear this-hatred no longer and hung themselves.

X

DIOGENES LAERTIUS

So he (Socrates) died; but the Athenians immediately repented of their action, so that they closed all the palæstræ and gymnasia; and they banished his accusers, and condemned Melitus to death; but they honoured Socrates with

a brazen statue, which they erected in the place where the sacred vessels are kept; and it was the work of Lysippus. But Anytus had already left Athens; and the people of Heraclea banished him from that city the day of his arrival. And Euripides reproaches them for their conduct in his *Palamedes*, saying :

“ Ye have slain, ye have slain,
O Greeks, the all-wise nightingale,
The favourite of the Muses, guiltless all.”

XI

THE SAME

Drink now, O Socrates, in the realms of Jove,
For truly did the God pronounce you wise,
And He who said so is Himself all wisdom
You drank the poison which your country gave,
But they drank wisdom from your godlike voice.

XII

THE SAME (about Socrates)

But the sworn informations, on which the trial proceeded, were drawn up in this fashion; for they are preserved to this day, says Phavorinus, in the temple of Cybele: “ Melitus, the son of Melitus, of Pittea, impeaches Socrates, the son of Sophroniscus, of the borough of Alopece: Socrates is guilty, inasmuch as he does not believe in the Gods whom the city worships, but introduces other strange deities; he is also guilty, inasmuch as he corrupts the young men, and the punishment he has incurred is death.” But the philosopher, after Lysias had prepared a defence for him, read it through and said: “ It is a very fine speech, Lysias, but is not suitable for me; for it was manifestly the speech of a lawyer, rather than of a philosopher.” And when Lysias replied, “ How is it possible that if it is a good

speech, it should not be suitable to you?" he said, "Just as fine clothes and handsome shoes would not be suitable to me." And when the trial was proceeding, Justus, of Tiberias, in his Garland, says that Plato ascended the tribune and said, 'I, O men of Athens, being the youngest of all those who have mounted the tribune' . . . and that he was interrupted by the judges, who cried out *Kara Báπτων*, that is to say, 'Come down.'

So when he had been condemned by two hundred and eighty-one votes, being six more than were given in his favour and when the judges were making an estimate of what punishment or fine should be inflicted on him, he said, "My real opinion is, that as a return for what has been done by me, I deserve a maintenance in the Prytaneum for the rest of my life." So they condemned him to death, by eighty votes more than they had originally found him guilty.

XIII

THE SAME (about Socrates)

And very often, while arguing and discussing points that arose, he was treated with great violence and beaten, and pulled about, and laughed at and ridiculed by the multitude. But he bore all this with great equanimity. So that once, when he had been kicked and buffeted about, and had borne it all patiently, and some one expressed his surprise, he said, "Suppose an ass had-kicked me, would you have had me bring an action against him?"

XIV

THE SAME (about the same)

He was a man of great firmness of mind, and very much attached to the democracy, as was plain from his not submitting to Critias, when he ordered him to bring Leon of Salamis, a very rich man, before the "thirty," for the

purpose of being murdered. And he alone voted for the acquittal of the ten ¹generals ; and when it was in his power to escape out of prison he would not do it ; and he reproved those who bewailed his fate, and even while in prison he delivered those beautiful discourses which we still possess.

XV

THE SAME (about the same)

He was a contented and venerable man. And once, as Pamphila says, in the seventh book of her Commentaries, when Alcibiades offered him a large piece of ground to build a house upon, he said, " But if I wanted shoes, and you had given me a piece of leather to make myself shoes, I should be laughed at if I took it."

XVI

THE SAME (about the same)

(a) And he was a man able to look down upon any who mocked [him]. And he used to say that the man who ate with the greatest appetite, had the least need of delicacies ; and that he who drank with the greatest thirst, was the least inclined to look for a draught which is not at hand ; and that those who want fewest things are nearest to the Gods. And thus much, indeed, one may learn from the comic poets, who, without perceiving it, praise him in the very matters for which they ridicule him. Aristophanes speaks thus :

Prudent man, who thus with justice long for mighty wisdom,
Happiness will be your lot in Athens, and all Greece too ;
For you've a noble memory, and plenty of invention,
And patience dwells within your mind, and you are never tired,
Whether you're standing still or walking ; and you care not for cold,
Nor do you long for breakfast time, nor e'er give in to hunger,
But wine and gluttony you shun, and all such kind of follies.

1 After the battle of Arginusæe.

(b) When his wife said to him, "You die undeservedly." "Would you, then," he rejoined, "have had me deserve death?"

(c) When a person said to him, "Such an one speaks ill of you." "To be sure," said he, "for he has never learnt to speak well."

(d) When some one said to him, "Does not that man abuse you?" "No," said he, "for that does not apply to me."

(e) It was a saying of his, too, "That it is a good thing for a man to offer himself cheerfully to the attacks of the comic writers; for then, if they say anything worth hearing, one will be able to mend; and if they do not, then all they say is unimportant."

(f) He said once to Xantippe, who first abused him, and then threw dirty water at him, "Did I not say that Xantippe was thundering now, and would soon rain?"

(g) When Alcibiades said to him, "The abusive temper of Xantippe is intolerable"; "But I," he rejoined, "am used to it, just as I should be if I were always hearing the noise of a pulley; and you yourself endure to hear geese cackling." To which Alcibiades answered, "Yes, but they bring me eggs and goslings." "Well," rejoined Socrates, "and Xantippe brings me children."

(h) Once she attacked him in the market-place, and tore his cloak off; his friends advised him to keep her off with his hands; "Yes, by Jove," said he, "that while we are boxing you may all cry out, 'Well done, Socrates; well done, Xantippe.'"

XVII

¹SENECA (about the same)

Behold! from that prison of his, which by entering he cleansed from shame and rendered more honourable than any senate house, Socrates addresses you, saying:

"What is this madness of yours? what is this disposition, at war alike with gods and men, which leads you

to calumniate virtue and to outrage holiness with malicious accusations? Praise good men, if you are able; if not, pass them by in silence. If, indeed, 'you take pleasure in this offensive abusiveness, fall foul of one another: for when you rave against heaven, I do not say that you commit sacrilege, but you waste your time."

XVIII

THE SAME

A disgraceful death is worse even than disgrace: yet Socrates bore the same expression of countenance with which he had rebuked thirty tyrants, when he entered the prison and thereby took away the infamous character of the place; for the place which contained Socrates could never be regarded as a prison.

XIX

THE SAME

Socrates once said in the hearing of his friends: "I would have bought a cloak, if I had had the money for it." He asked no one for money, but he reminded them all to give it. There was a rivalry between them, as to who should give it; and how should there not be? Was it not a small thing which Socrates received? Yes, but it was a great thing to be the man from whom Socrates received it.

Could he blame them more gently?

"I would," said he, "have bought a cloak if I had had the money for it." After this, however eager any one was to give, he gave too late; for he had already been wanting in his duty to Socrates. Because some men harshly demand repayment of debts, we forbid it, not in order that it may never be done, but that it may be done sparingly.

XX

EPICTETUS

But Socrates washed himself seldom—yes, but his body was clean and fair : and it was so agreeable and sweet that the most beautiful and the most noble loved him, and desired to sit by him rather than by the side of those who had the handsomest forms. It was in his power neither to use the bath nor to wash himself, if he chose ; and yet the rare use of water had an effect.

XXI

DIOGENES LAERTIUS

And Timon, with reference to Plato, says :

A man did lead them on, a strong stout man,
A boneyed speaker, sweet as melody.
Of tuneful grasshopper, who, seated high
On Hecademus' tree, unwearied sings.

XXII

THE SAME

And on his (Plato's) tomb the following epigrams were inscribed :

(a) First of all :

Here, first of all men for pure justice famed,
And moral virtue, Aristocles lies ;
And if there e'er has lived one truly wise,
This man was wiser still ; too great for envy.

(b) A second is :

Here in her bosom does the tender earth
Embrace great Plato's corpse.—His soul aloft
Has ta'en its place among the immortal Gods.
Ariston's glorious son—whom all good men,
Though in far countries, held in love and honour,
Remembering his pure and god-like life.

(c) There is another which is more modern :

- A Eagle, why fly you o'er this holy tomb?
 Or are you on your way, with lofty wing,
 To some bright starry domicile of the Gods?
 B I am the image of the soul of Plato,
 And to Olympus now am borne on high:
 His body lies in his own native Attica.

(d) We ourselves also have written one epigram on him, which is as follows :

If fav'ring Phoebus had not Plato given
 To Grecian lands, how would the learned God
 Have e'er instructed mortal minds in learning?
 But he did send him, that as Æsculapius
 His son's the best physician of the body,
 So Plato should be of the immortal soul.

(e) And others, alluding to his death :

Phoebus, to bless mankind, became the father
 Of Æsculapius, and of god-like Plato;
That one to heal the body, *this* the mind.
 Now, from a marriage feast he's gone to Heaven
 To realize the happy city there,
 Which he has planned fit for the realms of Jove.

XXIII

THE SAME

In the first book of the Commentaries of Phavorinus, it is related that Mithridates, the Persian, erected a statue of Plato in the Academy, and put on it this inscription :

“ Mithridates, the son of Rhodobates, a Persian, consecrated an image of Plato to the Muses, which was made by Silanion.”

XXIV

¹CALLIMACHUS

Cleombrotus, the Ambraciote, after saying “ Farewell Sun ! ” leaped from a lofty wall into Hades, guilty of

¹ Greek Anthology.

nothing deserving death, but having read a single writing by Plato concerning the soul.

"O Sun, farewell!" from the tall rampart's height,
 Cleombrotus exclaiming, plunged to night.
 Nor wasting care, nor fortune's adverse strife,
 Chill'd his young hopes with weariness of life;
 But Plato's god-like page had fix'd his eye,
 And made him long for immortality.

—J. H. M.

XXV

EMERSON

Among books, Plato only is entitled to Omar's fanatical compliment to the Koran, when he said, "Burn the libraries, for their value is in this book." These sentences contain the culture of nations; these are the corner-stone of schools; these are the fountain-head of literatures. A discipline it is in logic, arithmetic, taste, symmetry, poetry, language, rhetoric, ontology, morals, or practical wisdom. There was never such range of speculation. Out of Plato come all things that are still written and debated among men of thought. Great havoc makes he among our originalities. We have reached the mountain from which all these drift boulders were detached. The Bible of the learned for twenty-two hundred years, every brisk young man who says in succession fine things to each reluctant generation—Boëthius, Rabelais, Erasmus, Bruno, Locke, Rousseau, Alfieri, Coleridge—is some reader of Plato, translating into the vernacular, wittily, his good things. Even the men of grander proportion suffer some deduction from the misfortune (shall I say?) of coming after this exhausting generalizer. St. Augustine, Copernicus, Newton, Behmen, Swedenborg, Goethe, are likewise his debtors, and must say after him. For it is fair to credit the broadest generalizer with all the particulars deducible from his thesis.

XXVI

THE SAME

Plato is philosophy, and philosophy, Plato,—at once the glory and the shame of mankind, since neither Saxon nor Roman has availed to add any idea to his categories. No wife, no children had he, and the thinkers of all civilized nations are his posterity, and are tinged with his mind. How many great men Nature is incessantly sending up out of night to be *his men*—Platonists! the Alexandrians, a constellation of genius; the Elizabethans, not less; Sir Thomas More, Henry More, John Hales, John Smith, Lord Bacon, Jeremy Taylor, Ralph Cudworth, Sydenham, Thomas Taylor; Marcilius Ficinus, and Picus Mirandola. Calvinism is in his Phædo; Christianity is in it. Mohametanism draws all its philosophy in its handbook of morals, the Akhlak-y-Jalaly, from him. Mysticism finds in Plato all its texts. This citizen of a town in Greece is no villager nor patriot. An Englishman reads and says, "How English!" a German, "How Teutonic!" an Italian, "How Roman and how Greek!" As they say that Helen of Argos had that universal beauty that every body felt related to her, so Plato seems, to a reader in New England, an American genius. His broad humanity transcends all sectional lines.

XXVII

THE SAME

Plato absorbed the learning of his times—Philolaus, Timæus, Heraclitus, Parmenides, and what else; then his master, Socrates; and, finding himself still capable of a larger synthesis—beyond all example then or since—he travelled into Italy to gain what Pythagoras had for him; then into Egypt, and perhaps still farther east, to import

the other element, which Europe wanted, into the European mind. This breadth entitles him to stand as the representative of philosophy. He says in the Republic: 'Such a genius as philosophers must of necessity have is wont but seldom, in all its parts, to meet in one man; but its different parts generally spring up in different persons.' Every man who would do anything well must come to it from a higher ground.. A philosopher must be more than a philosopher. Plato is clothed with the powers of a poet, stands upon the highest place of the poet, and (though I doubt he wanted the decisive gift of lyric expression) mainly is not a poet, because he chose to use the poetic gift to an ulterior purpose.

XXVIII.

THE SAME

The biography of Plato is interior. We are to account for the supreme elevation of this man in the intellectual history of our race—how it happens that, in proportion to the culture of men, they become his scholars; that as our Jewish Bible has implanted itself in the table-talk and household life of every man and woman in the European and American nations, so the writings of Plato have pre-occupied every school of learning, every lover of thought, every church, every poet—making it impossible to think, on certain levels, except through him. He stands between the truth and every man's mind, and has almost impressed language, and the primary forms of thought, with his name and seal. I am struck, in reading him, with the extreme modernness of his style and spirit. Here is the germ of that Europe we know so well, in its long history of arts and arms: here are all its traits, already discernible in the mind of Plato, and in none before him. It has spread itself since into a hundred histories, but has added no new element.

This perpetual modernness is the measure of merit in every work of art, since the author of it was not misled by anything short-lived or local, but abode by real and abiding traits. How Plato came thus to be Europe, and philosophy, and almost literature, is the problem for us to solve.

XXIX

THE SAME

Before Pericles came the Seven Wise Masters, and we have the beginnings of geometry, metaphysics, and ethics: then the partialists, deducing the origin of things from flux or water, or from air, or from fire, or from mind. All mix with these causes mythologic pictures. At last comes Plato, the distributor, who needs no barbaric paint, or tattoo, or whooping; for he can define. He leaves with Asia the vast and superlative; he is the arrival of accuracy and intelligence. 'He shall be as a god to me, who can rightly divide and define.'

XXX

THE SAME

The unity of Asia and the detail of Europe; the infinitude of the Asiatic soul, and the defining, result-loving, machine-making, surface-seeking, opera-going Europe—Plato came to join, and by contact, to enhance the energy of each. The excellence of Europe and Asia are in his brain.

XXXI

THE SAME

Plato turns incessantly the obverse and the reverse of the medal of Jove

To take an example:

The physical philosophers had sketched each his theory of the world; the theory of atoms, of fire, of flux, of spirit; theories mechanical and chemical in their genius. Plato, a

master of mathematics, studious of all natural laws and causes, feels these, as second causes, to be no theories of the world, but bare inventories and lists. To the study of nature he therefore prefixes the dogma—‘Let us declare the cause which led the Supreme Ordainer to produce and compose the universe. He was good; and he who is good has no kind of envy. Exempt from envy, he wished that all things should be as much as possible like himself. Whoever, taught by wise men, shall admit this as the prime cause of the origin and foundation of the world will be in the truth.’ ‘All things are for the sake of the good, and it is the cause of everything beautiful.’ This dogma animates and impersonates his philosophy.

XXXII

THE SAME

The mind of Plato is not to be exhibited by a Chinese catalogue, but is to be apprehended by an original mind in the exercise of its original power. In him the freest abandonment is united with the precision of a geometer. His daring imagination gives him a more solid grasp of facts; as the birds of highest flight have the strongest alar bones. His patrician polish, his intrinsic elegance, edged by an irony so subtle that it stings and paralyses, adorn the soundest health and strength of frame. According to the old sentence, ‘if Jove should descend to the earth, he would speak in the style of Plato.’

XXIII

THE SAME

His strength is like the momentum of a falling planet; and his discretion the return of its due and perfect curve—so excellent is his Greek love of boundary, and his skill in definition. In reading logarithms, one is not more secured

than in following Plato in his flights. Nothing can be colder than his head, when the lightnings of his imagination are playing in the sky. He has finished his thinking before he brings it to the reader ; and he abounds in the surprises of a literary master. He has that opulence which furnishes, at every turn, the precise weapon he needs. As the rich man wears no more garments, drives no more horses, sits in no more chambers, than the poor—but has that one dress, or equipage, or instrument, which is fit for the hour and the need ; so Plato, in his plenty, is never restricted, but has the fit word. There is, indeed, no weapon in all the armoury of wit which he did not possess and use—epic, analysis, mania, intuition, music, satire, and irony, down to the customary and polite. His illustrations are poetry, and his jests illustrations.

XXXIV

THE SAME

All his thought has this ascension ; in Phædrus, teaching that ‘beauty is the most lovely of all things, exciting hilarity and shedding desire and confidence through the universe, wherever it enters ; and it enters, in some degree ; but that there is another, which is as much more beautiful than beauty, as beauty is than chaos ; namely, wisdom, which our wonderful organ of sight cannot reach unto, but which, could it be seen, would ravish us with its perfect reality.’ He has the same regard to it as the source of excellence in works of art. ‘When an artificer, in the fabrication of any work, looks to that which always subsists according to the same ; and, applying a model of this kind, expresses its idea and power in his work ; it must follow that his production should be beautiful. But when he beholds that which is born and dies, it will be far from beautiful.’

Thus ever : the Banquet (one of the Dialogues of Plato) is a teaching in the same spirit, familiar now to all the

poetry, and to all the sermons of the world, that the love of the sexes is initial; and symbolizes, at a distance, the passion of the soul for that immense lake of beauty it exists to seek. This faith in the Divinity is never out of mind, and constitutes the limitation of all his dogmas. Body cannot teach wisdom—God only. In the same mind, he constantly affirms that virtue cannot be taught; that it is not a science, but an inspiration; that the greatest goods are produced to us through mania, and are assigned to us by a divine gift.

XXXV

THE SAME

The historic facts are lost in the light of Plato's mind.

Socrates and Plato are the double star, which the most powerful instruments will not entirely separate.

Socrates, again, in his traits and genius, is the best example of that synthesis which constitutes Plato's extraordinary power.

XXXVI

THE SAME

(a) The longest wave is quickly lost in the sea. Plato would willingly have a Platonism, a known and accurate expression for the world, and it should be accurate. It shall be the world passed through the mind of Plato—nothing less.

(b) The great-eyed Plato proportioned the lights and shades after the genius of our life.

XXXVII

¹MAX MÜLLER

Greek philosophy is autochthonous, and requires no Oriental antecedents. That Pythagoras went to Egypt may be true, that he became acquainted there with the solutions of certain geometrical problems may be true also, but that

¹ Theosophy or Psychological Religion, pp. 84, 85.

he borrowed the whole of his philosophy from Egypt is simply a rhetorical exaggeration of Isocrates. The travels of Democritus are better attested, but there is no evidence that he was initiated in philosophical doctrines by his barbarian friends. That Plato travelled in Egypt need not be doubted, but that he went to Phoenicia, Chaldea, and Persia to study philosophy, is mere guesswork. What Plato thought of the Egyptians he has told us himself in the Republic (436) when he says that the special characteristic of the Greeks is love of knowledge, of the Phoenicians and Egyptians love of money. If he borrowed no money, he certainly borrowed no philosophy from his Egyptian friends.

XXXVIII

THE SAME

When of late years the ancient literature of Egypt, Babylon, Persia, India and China came to be studied, there were not wanting Oriental scholars who thought they had discovered some of the sources of Greek philosophy in every one of these countries. But this period also has passed away. ¹The opinions of Bohlen, Röth, Gladisch, Lorinser, and others, are no longer shared by the best Oriental scholars. They all admit the existence of striking coincidences on certain points and special doctrines between Oriental and Occidental philosophical thought, but they deny the necessity of admitting any actual borrowing. Opinions like those of Thales, that water is the origin of all things, of Heraclitus that the Divine pervades all things, of Pythagoras and Plato that the human soul migrates through animal bodies, of Aristotle that there are five elements, of Empedocles and the Orphics that animal food is objectionable, all these may easily be matched in Oriental philosophy,

¹ Such are the persons on whose opinions the conclusions of Ramesh Chand Dat (see his "Civilisation in Ancient India," Vol. i, especially p. 210) and Harvilas Sarad are based (see his "Hindu Superiority," p. 454, published in Ajmir).

but to prove that they were borrowed, or rather that they were dishonestly appropriated, would require far stronger arguments than have yet been produced.

XXXIX

¹THE SAME

We find the earliest name for the Infinite, and discovered by man within himself, in the ancient Upanishads. There it is called *Âtmâ*, the Self, or *Pratyag-âtmâ*, the Self behind, looking towards *Para-mâtmâ*, the Highest Self. Socrates knew the same Self, but he called it *Daimonion*, the indwelling God. The early Christian philosophers called it the *Holy Ghost*, a name which has received many interpretations and misinterpretations in different schools of theology, but which ought to become again what it was meant for in the beginning, the spirit which unites all that is holy within man with the Holy of Holies, or the Infinite behind the veil of the Ego, or of the merely phenomenal Self.

XL

²THE SAME.

Greek philosophy and Indian philosophy are products respectively of the native soil of Greece and of India, and to suppose that similarities such as have been discovered between the Vedânta philosophy and that of the Eleatic philosophers, between the belief in metempsychosis in the Upanishads and the same belief in the schools of the Pythagoreans, were due to borrowing or to common Aryan reminiscences, is simply to confound two totally distinct spheres of historical research.

1 Natural Religion ; pp. 576, 577.

2 Theosophy or Psychological Religion, p. 77.

XLI

MILTON

Look once more, ere we leave this specular mount,
 Westward, much nearer by south-west, behold ;
 Where on the Ægean shore a city stands,
 Built nobly, pure the air, and light the soil ;
 Athens, the eye of Greece, mother of arts
 And eloquence, native to famous wits
 Or hospitable, in her sweet recess,
 City or suburban, studious walks and shades ;
 See there the olive grove of Academe,
 Plato's retirement, where the Attic bird
 Trills her thick-warbled notes the summer long ;
 There flowery hill Hymettus, with the sound
 Of bees' industrious murmur, oft invites
 To studious musing ; there Ilissus rolls
 His whispering stream : within the walls then view
 The schools of ancient sages ; his, who bred
 Great Alexander to subdue the world,
 Lyceum there, and painted Stoa next :
 There shalt thou hear and learn the secret power
 Of harmony, in tones and numbers hit
 By voice or hand ; and various measured verse,
 Æolian charms and Dorian lyric odes,
 And his who gave them breath, but higher sung,
 Blind Melesigenes, thence Homer call'd,
 Whose poem Phœbus challenged for his own :
 Thence what the lofty grave tragedian taught
 In chorus or iambic, teachers best
 Of moral prudence, with delight received
 In brief sententious precepts, while they treat
 Of fate, and chance, and change in human life,
 High actions, and high passions best describing :
 Thence to the famous orators repair,
 Those ancient, whose resistless eloquence
 Wielded at will that fierce democratic,
 Shook the arsenal, and fulminated over Greece
 To Macedon and Artaxerxes' throne :
 To sage philosophy next lend thine ear,
 From heaven descended to the low-roof'd house
 Of Socrates ; see there his tenement,
 Whom well inspired the oracle pronounced
 Wisest of men ; from whose mouth issued forth
 Mellifluous streams, that water'd all the schools
 Of Academies old and new, with those
 Surnamed Peripatetics, and the sect
 Epicurean, and the Stoic severe.

XLII

¹MARK AKENSIDE

Genius of ancient Greece! whose faithful steps,
 Well pleased, I follow through the sacred paths
 Of Nature and of Science; nurse divine
 Of all heroic deeds and fair desires!
 Oh! let the breath of thy extended praise
 Inspire my kindling bosom to the height
 Of this untempted theme. Nor be my thoughts
 Presumptuous counted, if, amid the calm
 That soothes this vernal evening into smiles,
 I steal, impatient, from the sordid haunts
 Of strife and low ambition, to attend
 Thy sacred presence in the sylvan shade,
 By their malignant footsteps ne'er profaned.
 Descend, propitious to my favoured eye;
 Such in thy mien, thy warm, exalted air,
 As when the Persian tyrant, foiled and stung
 With shame and desperation, gnashed his teeth
 To see thee rend the pageants of his throne;
 And at the lightning of thy lifted spear
 Crouched like a slave. Bring all thy martial spoils,
 Thy palms, thy laurels, thy triumphal songs,
 Thy smiling band of art, thy godlike sires
 Of civil wisdom, thy heroic youth
 Warm from the schools of glory. Guide my way
 Through fair Lyceum's walk, the green retreats
 Of Academns, and the thymy vale,
 Where, oft enchanted with Socratic sounds,
 Ilissus pure devolved his tuneful stream
 In gentler murmurs. From the blooming store
 Of these auspicious fields, may I, unblamed,
 Transplant some living blossoms to adorn
 My native clime; while, far above the flight
 Of Fancy's plume aspiring, I unlock
 The springs of ancient wisdom: while I join
 Thy name, thrice honoured, with the immortal praise
 Of nature; while to my compatriot youth,
 I point the high example of thy sons,
 And tune to Attic themes the British lyre.

XLIII

THOMAS TAYLOR

Of philosophy, which may be compared to a luminous pyramid, terminating in Deity, and having for its basis the rational soul of man and its spontaneous unperverted conceptions—of this philosophy, august, magnificent, and divine, Plato may be justly called the primary leader and hierophant, through whom, like the mystic light in the inmost recesses of some sacred temple, it first shone forth with occult and venerable splendour. It may, indeed, be truly said of the whole of this philosophy, that it is the greatest good which man can participate : for it purifies us from the defilements of the passions and assimilates us to Divinity, it confers on us the proper felicity of our nature. Hence it is easy to collect its pre-eminence to all other philosophies ; to show that where they oppose it they are erroneous ; that so far as they contain anything scientific they are allied to it ; and that at best they are but rivulets derived from this vast ocean of truth.

To evince that the philosophy of Plato possesses this pre-eminence ; that its dignity and sublimity are unrivalled ; that it is the parent of all that ennobles man ; and that it is founded on principles which neither time can obliterate, nor sophistry subvert, is the principal design of this Introduction.

XLIV

THE SAME

(a) The following arguments may perhaps awaken some few of the men who are less lethargic than the rest, from the sleep of sense, and enable them to elevate their mental eye from the dark mire in which they are plunged, and gain a glimpse of this most weighty truth, that there is another

world, of which this is nothing more than a most obscure resemblance, and another life, of which this is but the flying mockery: My present discourse, therefore, is addressed to those who consider experiment as the only solid criterion of truth.

In the first place, then, these men appear to be ignorant of the invariable laws of demonstration properly so called, and that the necessary requisites of all demonstrative¹ propositions are these: that they exist as causes, are primary, more excellent, peculiar, true and known than the conclusions. For every demonstration not only consists of principles prior to others, but of such as are eminently first; since if the assumed propositions may be demonstrated by other assumptions, such propositions may indeed appear prior to the conclusions, but are by no means entitled to the appellation of first. Others, on the contrary, which require no demonstration, but are of themselves manifest, are deservedly esteemed the first, the truest and the best. Such indemonstrable truths were called by the ancients axioms from their majesty and authority, as the assumptions which constitute demonstrative syllogisms derive all their force and efficacy from these.

(b) In the next place, they seem not to be sufficiently aware that universal is better than partial demonstration. For *that* demonstration is the more excellent which is derived from the better cause; but a universal is more extended and excellent than a partial cause; since the arduous investigation of *the why* in any subject is only stopped by the arrival at universals. Thus if we desire to know why the outward angles of a triangle are equal to four right angles, and it is answered, Because the triangle is isosceles; we again ask, But why because isosceles? And if it be replied, Because it is a triangle; we may again

¹ See the Second Analytics of Aristotle.

inquire, But why because a triangle? To which we finally answer, Because a triangle is a right-lined figure. And here our inquiry rests at that universal idea, which embraces every preceding particular one, and is contained in no other more general and comprehensive than itself. Add too, that the demonstration of particulars is almost the demonstration of infinites; of universals the demonstration of finites; and of infinites there can be no science.

That demonstration likewise is the best which furnishes the mind with the most ample knowledge; and this is alone the province of universals. We may also add, that he who knows universals knows particulars likewise in capacity; but we cannot infer that he who has the best knowledge of particulars knows anything of universals. And lastly, that which is universal is the object of intellect and reason; but particulars are co-ordinated to the perceptions of sense.

(c) But here, perhaps, the experimentalist will say, admitting all this to be true, yet we no otherwise obtain a perception of these universals than by an induction of particulars, and abstraction from sensibles. To this I answer that the universal which is the proper object of science, is not by any means the offspring of abstraction; and induction is no otherwise subservient to its existence than as an exciting cause. For if scientific conclusions are indubitable, if the truth of demonstration is necessary and eternal, this universal is *truly all*, and not like that gained by abstraction, limited to a certain number of particulars. Thus the proposition that the angles of *every* triangle are equal to two right, if it is indubitably true, that is, if the term *every* in it *really* includes *all* triangles, cannot be the result of any abstraction; for this, however extended it may be, is limited, and falls far short of *universal* comprehension. Whence is it then that the dianoëtic power concludes thus confidently that the proposition is true of *all* triangles?

For if it be said that the mind, after having abstracted triangle from a certain number of particulars, adds from itself what is wanting to complete the *all*; in the first place, no man, I believe, will say that any such operation as this took place in his mind when he first learnt this proposition; and in the next place, if this should be granted, it would follow that such proposition is a mere fiction, since it is uncertain whether that which is added to complete the *all* is *truly* added; and thus the conclusion will no longer be *indubitably necessary*. In short, if the words *all* and *every*, with which every page of theoretical mathematics is full, mean what they are conceived by all men to mean, and if the universals which they signify are the proper objects of science, such universals must subsist in the soul prior to the energies of sense. Hence it will follow that induction is no otherwise subservient to science, than as it produces credibility in axioms and petitions; and this by exciting the universal conception of these latent in the soul. The particulars, therefore, of which an induction is made in order to produce science, must be so simple, that they may be immediately apprehended, and that the universal may be predicated of them without hesitation. The particulars of the experimentalists are not of this kind, and therefore never can be sources of science truly so-called.

(d) Of this, however, the man of experiment appears to be totally ignorant, and in consequence of this, he is likewise ignorant that parts can only be truly known through wholes, and that this is particularly the case with parts when they belong to a whole, which, as we have already observed, from comprehending in itself the parts which it produces, is called a whole prior to parts. As he, therefore, would by no means merit the appellation of a physician who should attempt to cure any part of the human body without a previous knowledge of the whole; so neither can he know

any thing truly of the vegetable life of plants, who has not a previous knowledge of that vegetable life which subsists in the earth as a whole prior to, because the principle and cause of, all partial vegetable life, and who still prior to this has not a knowledge of that greater whole of this kind, which subsists in nature herself; nor, as Hippocrates justly observes, can he know any thing truly of the nature of the human body who is ignorant of what nature is considered as a great comprehending whole. And if this be true, and it is so most indubitably, with all physiological inquiries, how much more must it be the case with respect to a knowledge of those incorporeal forms which in consequence of proceeding from wholes entirely exempt from body are participated by it, with much greater obscurity and imperfection? Here, then, is the great difference, and a mighty one it is, between the knowledge gained by the most elaborate experiments, and that acquired by scientific reasoning, founded on the spontaneous, unperverted, and self-luminous conceptions of the soul. The former does not even lead its votary up to that one nature of the earth from which the natures of all the animals and plants on its surface, and of all the minerals and metals in its interior parts, blossom as from a perennial root. The latter conducts its votary through all the several mundane wholes up to that great whole the world itself, and thence leads him through the luminous order of incorporeal wholes to that vast whole of wholes, in which all other wholes are centred and rooted, and which is no other than the principle of all principles, and the foundation of Deity itself. No less remarkable likewise is the difference between the tendencies of the two pursuits: for the one elevates the soul to the most luminous heights, and to that great ineffable which is beyond all altitude; but the other is the cause of a mighty calamity to the soul, since, according to elegant expression

of Plutarch, it extinguishes her principal and brightest eye, the knowledge of Divinity. In short, the one leads to all that is grand, sublime and splendid in the universe; the other to all that is little, grovelling and dark. The one is the parent of the most pure and ardent piety; the genuine progeny of the other are impiety and atheism. And, in fine, the one confers on its votary the most sincere, permanent, and exalted delight; the other continual disappointment and unceasing molestation.

(e) If such, then, are the consequences, such the tendencies of experimental inquiries, when prosecuted as the criterion of truth, and daily experience unhappily shows that they are, there can be no other remedy for this enormous evil than the intellectual philosophy of Plato. So obviously excellent, indeed, is the tendency of this philosophy, that its author, for a period of more than two thousand years, has been universally celebrated by the epithet of DIVINE. Such, too, is its pre-eminence that it may be shown, without much difficulty, that the greatest men of antiquity, from the time in which its salutary light first blessed the human race, have been more or less the votaries of its divine truths. Thus, to mention a few from among a countless multitude. In the catalogue of those endued with sovereign power, it had for its votaries Dion the Siracusian, Julian the Roman, and Chosroes the Persian emperor; among the leaders of armies, it had Chabrias and Phocion, those brave generals of the Athenians; among mathematicians, those leading stars of science, Eudoxus, Archimedes and Euclid; among biographers the inimitable Plutarch; among physicians the admirable Galen; among rhetoricians those unrivalled orators Demosthenes and Cicero; among critics that prince of philologists Longinus; and among poets the most learned and majestic Virgil. Instances, though not equally illustrious, yet approximating

to these in splendour, may doubtless be adduced after the fall of the Roman Empire; but then they have been formed on these great ancients as models, and are, consequently, only rivulets from Platonic streams. And instances of excellence in philosophic attainments, similar to those among the Greeks, might have been enumerated among the moderns, if the hand of barbaric despotism had not compelled philosophy to retire into the deepest solitude by demolishing her schools and involving the human intellect in Cimmerian darkness. In our own country, however, though no one appears to have wholly devoted himself to the study and practice of this philosophy, and he who does not will never penetrate its depths, yet we have a few bright examples of no common proficiency in its more accessible parts. The instances I allude to are Shaftesbury, Akenside, Harris, Petwin and Sydenham. So splendid is the specimen of philosophic abilities displayed by these writers, like the fair dawning of some unclouded morning, that we have only deeply to regret that the sun of their genius sat, before we were gladdened with its effulgence.

(f) In short, the principles of the philosophy of Plato are of all others the most friendly to true piety, pure morality, solid learning, and sound government. For as it is scientific in all its parts, and in these parts comprehends all that can be known by man in theology and ethics, and all that is necessary for him to know in physics, it must consequently contain in itself the source of all that is great and good both to individuals and communities, must necessarily exalt while it benefits, and deify while it exalts. We have said that this philosophy at first shone forth through Plato with an occult and venerable splendour; and it is owing to the hidden manner in which it is delivered by him, that its depth was not fathomed till many ages after its promulgation, and when not fathomed, was treated by

1 i.e., England.

superficial readers with ridicule and contempt. Plato, indeed, is not singular in delivering his philosophy occultly: for this was the custom of all the great ancients; a custom not originating from a wish to become tyrants in knowledge, and keep the multitude in ignorance, but from a profound conviction that the sublimest truths are profaned when clearly unfolded to the ² vulgar. This, indeed, must necessarily follow; since, as Socrates in Plato justly observes, 'it is not lawful for the pure to be touched by the impure'; and the multitude are neither purified from the defilements of vice, nor the darkness of two-fold ignorance. Hence, while they are thus doubly impure, it is as impossible for them to perceive the splendours of truth, as for an eye buried in mire to survey the light of day.

(g) The depth of this philosophy, then, does not appear to have been perfectly penetrated except by the immediate disciples of Plato for more than five hundred years after its first propagation. For though Crantor, Atticus, Albinus, Galen, and Plutarch were men of great genius, and made no common proficiency in philosophic attainments, yet they appear not to have developed the profundity of Plato's conceptions; they withdrew not the veil which covers his secret meaning, like the curtains which guarded the adytum of temples from the profane eye; and they saw not that all behind the veil is luminous, and that there divine spectacles everywhere present themselves to the view. This task was reserved for men who were born, indeed, in a baser age, but who, being allotted a nature similar to their Preceptor, were the true interpreters of his mystic

1 "A little learning is a dangerous thing,
 Drink deep, or taste not the Platonic spring;
 There shallow draughts intoxicate the brain,
 And drinking largely, sobers it again."

T. Taylor.

2 "Listen thou again to My supreme word, most secret of all; beloved art thou of Me, and steadfast of heart, therefore will I speak for thy benefit.

"Never is this to be spoken by thee to any one who is without asceticism, nor without devotion, nor to one who desireth not to listen."—Bhag. Gita. xviii, 64, 67.

speculations. The most conspicuous of these are the great Plotinus, the most learned Porphyry, the divine Iamblichus, the most acute Syrianus, Proclus the consummation of philosophic excellence, the magnificent Hierocles, the concisely elegant Sallust, and the most inquisitive Damascius. By these men, who were truly links of the golden chain of deity, all that is sublime, all that is mystic in the doctrines of Plato (and they are replete with both these in a transcendent degree), was freed from its obscurity and unfolded into the most pleasing and admirable light. Their labours, however, have been ungratefully received. The beautiful light which they benevolently disclosed has hitherto unnoticed illumined philosophy in her desolate retreats, like a lamp shining on some venerable statue amidst dark and solitary ruins. The prediction of the Master has been unhappily fulfilled in these his most excellent disciples. 'For an attempt of this kind,' says ¹ he, 'will only be beneficial to a few, who from small vestiges, previously demonstrated, are themselves able to discover these abstruse particulars. But with respect to the rest of mankind, some it will fill with a contempt by no means elegant, and others with a lofty and arrogant hope, that they shall now learn certain excellent things.' Thus with respect to these admirable men, the last and the most legitimate of the followers of Plato, some from being entirely ignorant of the abstruse dogmas of Plato, and finding these interpreters full of conceptions which are by no means obvious to every one in the writings of that philosopher, have immediately concluded that such conceptions are mere jargon and revery, that they are not truly Platonic, and that they are nothing more than streams which, though originally derived from a pure fountain, have become polluted by distance from their source. Others, who pay attention to nothing

¹ See the 7th Epistle of Plato.

but the most exquisite purity of language, look down with contempt upon every writer who lived after the fall of the Macedonian Empire; as if dignity and weight of sentiment were inseparable from splendid and accurate diction; or as if it were impossible for elegant writers to exist in a degenerate age. So far is this from being the case, that though the style of Plotinus and Iamblichus is by no means to be compared with that of Plato, yet this inferiority is lost in the depth and sublimity of their conceptions, and is as little regarded by the intelligent reader, as motes in a sunbeam by the eye that gladly turns itself to the solar light.

As to the style of Porphyry, when we consider that he was the disciple of Longinus, whom Eunapius elegantly calls 'a certain living library and walking museum,' it is but reasonable to suppose that he imbibed some portion of his master's excellence in writing. That he did so is abundantly evident from the testimony of Eunapius, who particularly commends his style for its *clearness, purity and grace*. 'Hence,' says he 'Porphyry being let down to men like a mercurial chain, through his various erudition, unfolded everything into perspicuity and purity.' And in another place he speaks of him as abounding with all the graces of diction, and as the only one that exhibited and proclaimed the praise of his master. With respect to the style of Proclus, it is pure, clear and elegant, like that of Dionysius Halicarnassus, but is much more copious and magnificent; that of Hierocles is venerable and majestic, and nearly equals the style of the greatest Ancients; that of Sallust possesses an accuracy and a pregnant brevity which cannot easily be distinguished from the composition of the Stagirite; and lastly that of Damascius is clear and accurate and highly worthy a most investigating mind.

(h) Others again have filled themselves with a vain

confidence from reading the commentaries of these admirable interpreters, and have in a short time considered themselves superior to their masters. This was the case with Ficinus, Picus, Henry More and other pseudo-Platonists, their contemporaries, who, in order to combine Christianity with the doctrines of Plato, rejected some of his most important tenets and perverted others, and thus corrupted one of these systems and afforded no real benefit to the other.

But who are the men by whom these latter interpreters of Plato are reviled? When and whence did this defamation originate? Was it when the fierce champions for the trinity fled from Galilee to the groves of Academy, and invoked, but in vain, the assistance of Philosophy? When

The trembling grove confess'd its fright
The wood-nymphs started at the sight;
Iissus backward urg'd his course,
And rush'd indignant to his source?

Was it because that mitred sophist, Warburton, thought fit to talk of the polluted streams of the Alexandrian school, without knowing anything of the source whence those streams are derived? Or was it because some heavy German critic, who knew nothing beyond a verb in μ , presumed to *grunt* at these venerable heroes? Whatever was its source, and whenever it originated, for I have not been able to discover either, this however is certain, that it owes its being to the most profound Ignorance, or the most artful Sophistry, and that its origin is no less contemptible than obscure. For let us but for a moment consider the advantages which these latter Platonists possessed beyond any of their modern revilers. In the first place, they had the felicity of having the Greek for their native language, and must, therefore, as they were confessedly learned men, have understood that language incomparably better than any man since the time in which the ancient Greek was a living tongue. In the next place they had books to consult,

written by the immediate disciples of Plato, which have been lost for upwards of a thousand years. Hence we find the works of Parmenides, Empedocles, the Eleatic Zeno, Speusippus, Xenocrates, and many other philosophers of the highest antiquity, who were either genuine Platonists or the sources of Platonism, are continually cited by these most excellent interpreters. And in the third place they united the greatest abilities to the most unwearied exertions, the greatest purity of life to the most piercing vigour of intellect. Now, when it is considered that the philosophy to the study of which these great men devoted their lives, was professedly delivered by its author in obscurity; that Aristotle himself studied it for twenty years; and that it was no uncommon thing, as Plato informs us in one of his *Epistles*, to find disciples unable to comprehend its sublimest tenets even in a longer period than this,—when all these circumstances are considered, what must we think of the arrogance, not to say impudence, of men in the seventeenth, eighteenth and nineteenth centuries, who have dared to calumniate these great masters of wisdom? Of men, with whom the Greek is no native language; who have no such books to consult as those had whom they revile; who have never thought even in a dream of making the acquisition of wisdom the great object of their life; and who in short have committed that most baneful error of mistaking philology for philosophy and words for things? When such as these dare to defame men who may be justly ranked among the greatest and wisest of the ancients, what else can be said than that they are the legitimate descendants of the suitors of Penelope, whom in the animated language of ¹ Ulysses

Laws or divine or human fail'd to move,
Or shame of men, or dread of gods above;
Heedless alike of infamy or praise,
Or Fame's eternal voice in future days.

¹ *Odyssey*. Book *xxii*, v. 47, etc.

XLV

1 THE SAME

(*An Address to the British Nation*).

Say, gen'rous Britons! shall the arts alone
 Claim all your fondness, and be all your own,
 While *genuine* Science in oblivion lies
 And *none* consults the volumes of the wise?
 Shall *godlike* Plato's sacred page inspire
 No breast with rays of heav'n-descended fire?
 That page, whose venerably-mystic lore
 Form'd *statesmen, poets, kings*, in days of yore.
 Say, while through *Matter's* ² *labyrinth* you toil,
 Or o'er *wrong readings* waste the midnight oil;
 Shall *true* philosophy no vot'ry gain,
 But in *deep solitude* unknown remain;
 Though Rapture warbles from her sacred tongue,
 Though Harmony herself, her lyre has strung?
 Forbid it heav'n!—To souls of meaner rank,
 The *grov'ling Dutchman*, or the *flippant Frank*,
 Leave *sordid* toils: while you of *nobler* kind,
 Quit *words* for *things*, and *sensibles* for *mind*;
 And thus the nations that around you dwell,
 Alike in *wisdom*, as in *art* excel.

XLVI

3 THE SAME

Health, strength, and ease, and manhood's active age,
 Freely I gave to Plato's sacred page.
 With Truth's pure joys, with fame my days were crown'd,
 Tho' fortune adverse on my labours frown'd.

1 Collectanea.

2 Alluding to experimental inquiries.

3 Epitaph of Thomas Taylor.

XLVII

¹ HENRY MORE

This is the stupid state of drooping soul,
 That loves the body and false forms admires ;
 Slave to base sense, fierce 'gainst reason's control,
 That still itself with lower lust bemires ;
 That nought believeth and much lesse desires
 Things of that unseen world and inward life,
 Nor unto height of purer truth aspires :
 But cowardly declines the noble strife
 'Gainst vice and ignorance ; so gets it no relief,
 From this default, the lustfull Epicure,
 Democrite, or th' unthankfull ²Stagarite,
 Most men preferre 'fore holy Pythagore,
 Divinest Plato, and grave Epictete :
 But I am so inflam'd with the sweet sight
 And goodly beauty seen on *Eloim-hill*,
 That maugre all men's clamours in despite
 I'll praise my *Platonissa* with loud quill ;
 My strong intended voice all the wide world shall fill.

XLVIII

³ THE SAME

But let them bark like band-dogs at the Moon,
 That mindlesse passeth on in silence :
 I'll take my flight above this outward sunne,
 Regardlesse of such fond malignitie,
 Lift myself up in the Theologie
 Of heavenly Plato. . There I'll contemplate
 The *Archtype* of this sunne, that bright ⁴ Idee
 Of steddie *Good*, that doth his beams dilate
 Through all the worlds, all lives and beings propagate.

¹ The Argument of Psychathanasia. Book i, Cant. i, 17 and 18.

² "Zeller has conclusively shown the falsehood of various scandalous anecdotes in which Aristotle is represented as guilty, among other faults, of disrespect and ingratitude towards his master."—A Sketch of Ancient Philosophy, p. 85, by J. B. Mayor.

³ *Ibid.* Book iii, Cant. 3, 7.

⁴ Idee=form.

XLIX

1 THE SAME

Rise, then, Aristo's son ! assist my Muse
 Let that hie spright which did enrich thy brains
 With choice conceits, some worthy thoughts infuse
 Worthy thy title and the readers' pains.
 And thou, O Lycian Sage ! whose pen contains
 Treasures of heavenly light with gentle fire,
 Give leave a while to warm me at thy flames
 That I may also kindle sweet desire
 In holy minds that unto highest things aspire.
 For I would sing the Præ-existency
 Of humane souls, and live once o'er again
 By recollection and quick memory
 All what is past since first we all began,
 But all too shallow be my wits to scan
 So deep a point and mind too dull to clear
 So dark a matter ; but Thou, O more than man !
 Aread thou sacred Soul of Plotin deare
 Tell what we mortals are, tell what of old we were.

L

2 JOSEPH THOMAS

We need scarcely say that we utterly and totally dissent
 from ³ Macaulay's estimate of Plato's philosophic writings,
 which he compares to a magnificent tree, full of beautiful
 leaves and flowers, but producing no fruit. Writings which
 have inspired the souls of so many thousands with loftier
 aspirations and with a more earnest love of virtue, may be
 truly said to have borne fruit of the most precious kind.

1 Canto on The Præ-existency of the Soul, 1 and 2.

2 In the Universal Dictionary of Biography and Mythology. New Edition: published 1887-89 Ch. Era.

3 See his Essay on Bacon, second part.

compared with which the boasted products of the Baconian philosophy are little better than the apples of the Dead Sea. That Plato's writings have often produced the results which we have ascribed to them will scarcely be denied, we think, by any one familiar with those writings or with the history of antiquity. To cite one example out of many, Cato the Younger, confessedly one of the noblest and most virtuous of all the Romans, when surrounded with misfortunes on every hand, and amid the ruins of his country, sought and found consolation and hope in the sublime teachings of Plato's "Phædo."

LI

1 ADDISON

It must be so—Plato, thou reason'st well!—
 Else whence this pleasing hope, this fond desire,
 'This longing after immortality?
 Or whence this secret dread, and inward horror,
 Of falling into nought? Why shrinks the soul
 Back on herself, and startles at destruction?
 'Tis the divinity that stirs within us;
 'Tis heaven itself, that points out an hereafter,
 And intimates eternity to man.
 Eternity! thou pleasing, dreadful thought!
 Through what variety of untried being,
 Through what new scenes and changes must we pass!
 The wide, the unbounded prospect, lies before me;
 But shadows, clouds, and darkness rest upon it.
 Here will I hold. If there's a power above us,
 (And that there is all nature cries aloud
 Through all her works), he must delight in virtue;
 And that which he delights in, must be happy.

But when ! or where !—This world was made for Cæsar,
I'm weary of conjectures —This must end 'em.

[*Laying his hand on his sword:*

In his hand Plato's Book on the Immortality of the Soul.]

Thus am I doubly armed : my death and life,
My bane and antidote, are both before me :
This in a moment brings me to an end ;
But this informs me I shall never die.
The soul secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amidst the wars of elements,
The wrecks of matter, and the crush of worlds.
What means this heaviness that hangs upon me ?
This lethargy that creeps through all my senses ?
Nature, oppressed and harassed out with care,
Sinks down to rest. This once I'll favour her,
That my awakened soul may take her flight,
Renewed in all her strength, and fresh with life,
An offering fit for heaven. Let guilt or fear
Disturb man's rest : Cato knows neither of 'em,
Indifferent in his choice to sleep or die.

LII

THE PLATONIC CELEBRATION.

The sombre eastern skies
Tremble with dawn's surprise,
The crescent radiance floods the impatient air ;
The golden sunrise glow
Rises in overflow
Above the wide-spread fields and waters fair.

The moon low in the west
 Sinks downward dispossessed,
 A pallid film of slowly-waning light ;
 A few stars linger yet,
 Worst and sore beset,
 The remnants of the vanishing vanquished night.

But yonder day-god yields
 The air's empurpled fields
 To regnance of the star-crowned night in turn :
 Possessing but half power
 And giving place and hour
 To potencies that dimlier shine and burn.

Not such thy might, O Sun,
 Who the mid place hast won
 In the intellectual region clear, serene ;
 Thy lofty central throne
 Abides thy rule alone,
 PLATO, who life's profoundest Life hast seen.

Around thee flash and flame
 All those of lesser name
 Who have loved the Truth and felt her sacred spell ;
 Who in the Ideal sphere
 Beyond this realm of fear
 Have tasted waters of her secret well.

The Orient dim and vast
 Before thy vision passed
 With hoary seers and old gigantic gods ;
 India, mother of lands,
 Her mighty gates expands
 To thee in her unfathomed periods.

And Egypt, vague and strange,
 Unfolds the mystic range
 Of all her priests and wonder-workers taught ;

No peak remained unclimbed
 No utmost depth unmined
 Within the wide extending reach of thought.

Into the light at length
 Greece stepped in youthful strength,
 The nursling of the ægis-bearing blue-eyed queen :
 Wisdom upon her smiled,
 And called her darling child,
 The rock-girt marvel of the seas Tyrrhene.

White-haired Parmenides
 Across the tumbling seas
 Of generations' many changing waste ;
 Saw shine the mystic ONE
 From whom all life begun,
 And in whose round all things and times are placed.

Pythagoras, the sage
 Transcending clime and age,
 Lived pure of stain, one with the Truth sublime ;
 He knew the changeless date
 Of the Soul's happy fate,
 And spirit's mastery of the sorcerer, Time.

Socrates called the wise,
 Within whose kindly eyes
 All goodness shone; and through whose conquering wit
 Injustice clearly saw
 Its self-destroying flow
 And that the Right, by its own splendor lit,
 Is king of worlds and men,
 Martyr and denizen
 Of that realm glorious, Love, the seer, controls
 Girt by the reverence meet
 Of all the Gods, thy seat
 Is next the Master's in the world of Souls.

Thee all of them surround,
 Plato, who passed the bound
 Set by the learning of the wise of eld,
 Thee, for whom very thought
 Revealed its secret, and who sought
 The One Ineffable, and whose eyes beheld.

Thy words became the source
 Whence thought received its course,
 In ages later and far less than thine ;
 What Aristotle knew
 From thee its substance drew,
 Pure gold brought from thine inexhausted mine.

Proclus, the dreamer high,
 Sought thee beyond the sky
 To fathom what thy deepest speech contains ;
 Plotinus into thee
 Swooned in his ecstasy,
 Being rapt unto the far empyreal plains.

In darkness all was lost
 And earth was tempest tossed
 While thou wert hidden from the face of men :
 Again thy sun arose
 At the strange tempest's close
 And thou wast leader of the van again.

In Florence thy lost voice
 Once more bade men rejoice,
 The bright heaven of thy musings oped its doors ;
 Once more thy music rang
 And the vexed heart upsprang
 Into the light which from thy pages pours.
 And in these final days
 We have not failed to gaze
 Where thy hand points, and thy most wondrous words

Recall us from the deep
 Possession by earth's sleep,
 And sing to us like very morning's birds.
 Yea, birds of Heaven, indeed,
 Not born of mortal seed
 And pouring thy swift thought across the years ;
 Thy swift exalting hope
 That looks beyond the slope
 That leads down into this abode of tears.
 Honoured be thy great name,
 Holy and free from blame,
 Thou who hast shone a sun unto us all ;
 Monarch and wise art thou,
 Around whose placid brow
 The laurelled praises of the ages fall.

[Written by Prof. L. J. Block, of Chicago, and read on the
 7th November, 1890, the mundane natal day of the Divine
 Plato. *Bibliotheca Platonica*, Vol. i, No. 4.]

LIII

T. M. JOHNSON

In this degenerated age, when the senses are apotheosized, materialism absurdly considered philosophy, folly and ignorance popularised, and the dictum 'get money, eat, drink and be merry, for to-morrow we die,' exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold, and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly, and ignorance. This philosophy recognises the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the Absolute One. Its mission is to release the soul

from the bonds of Matter, to lead it to the vision of true being—from images to realities—and, in short, to elevate it from a sensible to an intellectual life.

LIV

THE SAME

Plato died on his birthday, after having lived exactly eighty-one years. Hence, says Seneca, the magi who then happened to be at Athens sacrificed to him as a being more than human, because he had completed a most perfect number which nine, multiplied by nine, produces. Statues and altars were erected to his memory; the day of his birth long continued to be celebrated as a festival by his followers, and his portrait is to this day preserved in gems.

LV

¹ PROCLUS.

As in each part of the Universe, and in nature herself, the Fabricator of all that the world contains, established resemblances of the unknown hyparxis of the Gods, that all things might be converted to a divine nature, through their alliance with it, in like manner I am of opinion, that the DIVINE INTELLECT of PLATO weaves conceptions about the Gods in all his writings and leaves nothing deprived of the mention of DIVINITY, that from the whole of them, a reminiscence of wholes may be obtained, and imparted to the Genuine Lovers of Divine Concerns.

LVI

T. TAYLOR

Immortal Plato, justly named divine,
What depth of thought, what energy is thine!
Whose God-like soul an ample mirror seems,
Strongly reflecting Mind's celestial beams;

¹ Proclus on The Theology of Plato, Lib. i, ch. v.

Whose periods too redundant roll along,
 Grand as the ocean, as the torrent strong.
 O may some portion of thy sacred fire
 The last, most hapless of thy sons inspire,
 Who singly ventures in an impious age
 To unfold the wisdom of thy mystic page.

LVII

THE CELEBRATION OF THE NATAL DAY OF PLATO

The Florentine Academy was still more influential for good during the lifetime of Lorenzo de Medici, who was enthusiastically devoted to its interests, and who spared neither wealth nor influence to extend its usefulness and fame. He established the Platonic Festival, which had been celebrated from Plato's death to the days of his disciples, Plotinus and Porphyrius, but which had been discontinued for the long space of twelve hundred years. The day fixed for this purpose was the 7th of November, which was supposed to be the anniversary not only of the birth of Plato, but of his death, which happened among his friends, at a convivial banquet, precisely at the close of his eighty-first year. The person appointed by Lorenzo to preside over the ceremony at Florence was Francisco Bandini, whose rank and learning rendered him extremely proper for the office. On the same day another party met at Lorenzo's villa at Careggi, where he presided in person. At these meetings, to which the most learned men in Italy resorted, it was the custom for one of the party, after dinner, to select certain passages from the works of Plato, which were submitted to the elucidation of the company, each of the guests undertaking the illustration or discussion of some important or doubtful point. By this institution, which was continued for several years, the philosophy of Plato was supported not only in credit, but in splendour, and its

professors were considered as the most respectable and enlightened men of the age.—Roscoe's Life of Lorenzo de Medici.

LVIII

We note with great pleasure that the holding of an annual Symposium or festival, on the 7th of November, in honour of the "birthday" (mundane descent) of the Divine Plato, revived by the Editor of this journal in 1888, will probably become a permanent custom. We hope to see the time when the birthday of Plato will not only be made a national holiday, but will also be celebrated throughout the civilized world by Platonists and all others who love Wisdom, and worship in the temple of Truth.—*Bibliotheca Platonica*, Vol. i, No. 2.

LIX

The philosopher has the Greek for his sacred tongue. The wisdom of the East was assimilated and so transfused into it by the Ionian sages, Heracleitus, Anaximenes, and their fellow labourers. Pythagoras added the divine lore of Egypt and Assyria. Then came Anaxagoras with his grand postulate of MIND as the primal source of Matter and Form; and finally PLATO, GOD'S ANOINTED HIGH PRIEST AND PROPHET, to show us how to read and understand the mystic *petroma*, the eternal Tablet of our being inscribed by the finger of DIVINITY. As to this day the Judean Rabbi chants his liturgy in Aramæan Hebrew, in which dialect ancient Judaism was constructed; and the Bible is best read in the original dialect; as the Parsi Mobed sings the *Gathas* in the old Bactrian language; the Brahman in Sanskrit, and the Roman Christian in Latin; as the Godnames of the Mysteries were full of deific energy when

spoken in a holy language, so we as students of Philosophic Truth are most at home in Greek. We are somehow nearer to the Master of the Academe.—*The Platonist*, March, 1884.

LX

A GEOMETRICAL PROBLEM

Plato Divine, Fair Science taught,
 To help and prove the power of thought;
 To keep men from the Tempting Bowl
 And Idleness, that hurts the soul:
 Thus in his bowers the Gentle Sage
 To Virtue train'd the rising age;
 And Athens first in Arts and Fame
 Immortaliz'd his well-known name.
 But since she now is learned no more,
 And Science glads the British Shore
 O that she'd waft a Plato o'er!
 Let us, though little's in our power;
 Strive to improve each leisure hour;
 For reasoning just to light oft brings
 Before unthought of, useful things.
 Kind Artists, then, declare, I pray,
 How a right line be drawn there may
 From vertex of hyperbola
 That, meeting with its curve direction,
 Shall form the bluntest intersection.

—*Miscellanea Mathematica* (London, 1775).

LXI

¹ A nation of disciples of Socrates would suppose a state of human advancement which modern ambition and zeal, with all its superiority of knowledge and religion, might never hope to attain.

¹ Emerson. Two Unpublished Essays: The Character of Socrates.

LXII

THE SAME

¹Socrates led a sanctimonious life. By harsh discipline he endeavoured to subdue his corporeal wants so far as to make them merely subservient to the mental advantage, yet never carrying it to anything like that excess of Indian superstition which worships God by outraging nature. This ²unnatural expression of courage has been called an assertion of dignity of man. Human nature wants no such champions. We shall acknowledge that few men can cope with him (Socrates). Lord Bacon, the foremost of those few, did not come up to his irreproachable character.

LXIII

SIR PHILIP SYDNEY

I had rather try to understand Plato than waste my time in vain efforts to refute him.

LXIV

³NAPOLEON BONAPARTE.

Paganism was never accepted as truth by the wise men of Greece, neither by Socrates, Pythagoras, Plato, Anaxagoras, nor Pericles.

LXV

⁴THE SAME.

⁵Unquestionably, with skill in the thinking, one can seize the key of the philosophy of Socrates and Plato; but to do this it is necessary to be a metaphysician: and, moreover, with years of study, one must possess special aptitude.

1 Emerson, *Two Unpublished Essays: The Character of Socrates*.

2 The Phostirs most zealously condemned it.

3 Conversation with General Bertrand. St. Helena, 1819.

4 *Ibid.*

5 "I do not believe in forms of religion, but in the existence of a God."—Napoleon. Scott, p. 210.

"We believe in the existence of God, because everything around us proclaims it; the greatest minds have believed in it—Boussuet, Newton, Leibnitz. The virtuous man never doubts of the existence of God; for, if his reason does

The Egyptian priests were so unwilling to communicate their secrets to strangers, that even a royal mandate was scarcely sufficient, in a single instance, to procure this indulgence. Little regard is, therefore, due to the opinion of those who assert that Plato derived his system of philosophy from the Egyptians.

Nor is there better foundation for supposing that during his residence in Egypt Plato became acquainted with the doctrine of the Hebrews, and enriched his system with spoils from their sacred books. This opinion has, it is true, been strenuously maintained by several Jewish and Christian writers; but it has little foundation beyond mere conjecture; and it is not difficult to perceive that it originated in that injudicious zeal for the honour of revelation, which led these writers to make the Hebrew scriptures, or traditions, the source of all Gentile wisdom.

not suffice to comprehend it, the instinct of his soul adopts the belief. Every intimate feeling of the soul is in sympathy with the sentiments of religion."—Napoleon. Month, Vol. ii, p. 374.

"Not every man is an atheist who would like to be." [To Montholon at St. Helena.]—Napoleon. Sloane, Vol. iv., p. 268.

"To God alone it must belong to pronounce upon what is no longer within the reach of the judgment of men."—Napoleon. Abbott, p. 283.

"When one cannot arrange matters with God, one comes to terms with the devil."—Napoleon. Rosebery, Vol. i, p. 277.

"Everything proclaims the existence of God; it cannot be doubted. As soon as I had power I made haste to restore religion. I made use of it as the basis and root; it was in my eyes the support of morality, true principles and good manners."—Napoleonic Studies, p. 107.

"The religious sentiment is so consoling that it is a heavenly boon to possess it."—*Ibid.*

"Upon the throne, surrounded by generals far from being devout—yes, I will not deny it—I had too much regard for public opinion, and far too much timidity, and, perhaps, I did not dare to say aloud, 'I am a believer.' I said religion is a power—a political engine. But even then, if any one had questioned me directly, I should have replied, 'Yes, I am a Christian.' And if it had been necessary to confess my faith at the price of martyrdom, I should have found all my firmness. Yes, I should have endured it rather than deny my religion! But, now that I am at St. Helena, why should I dissemble that which I am at the bottom of my heart."—Abbott, p. 530.

¹ "The History of Philosophy from the Earliest Periods: drawn up from Brucker's 'Historia Critica Philosophiæ,' by William Enfield, LL.D." London: 1837, pp. 116, 117, 123.

The opinion that Plato derived his philosophy originally from the Hebrews, and, consequently, from divine revelation, was commonly embraced by the Fathers of the Christian Church, and has been adopted by many learned divines. The chief grounds upon which this opinion rests are: (1) The authority of the Jewish writers, Josephus and Aristobulus, and of the Christian Fathers, Justin Martyr, Clemens Alexandrinus, Eusebius, Cyril of Alexandria, Theodoret, Ambrose, and others; (2) the opinion that a Greek version of the Hebrew scriptures appeared in Egypt before the time of Plato, which he might have seen and read, as Clemens Alexandrinus and Eusebius, on the testimony of Aristobulus, assert; (3) the presumption that the Egyptians borrowed many of their tenets from the Israelites and communicated them to Plato; and (4) the agreement of the doctrines of Plato with those of the Hebrews. But these arguments will not, we apprehend, appear satisfactory to those who are not inclined to pay implicit respect to ancient authority: for (1) the testimony of the Christian Fathers is, in the present question, of little value; for they had recourse to no authentic memorials or impartial witnesses, but gave credit to the suggestions of certain Jewish writers, who, several centuries after the time of Plato, to gratify their own vanity, and that of their countrymen, pretended that all Gentile wisdom had been originally derived from Moses; and particularly that Plato, during his residence in Egypt, had been instructed in the Hebrew school. This notion was eagerly embraced by several learned "pseudo"-Platonists, who in the Second Century were converted to Christianity And from this time it became a

common practice among those who affected the credit of Greek erudition, to maintain that whatever opinions Plato and his followers had, similar to the doctrines of revelation, had been from the Hebrews ; (2) a Greek version of the Hebrew scripture, prior to the time of Alexander, never existed, but in the brain of Aristobulus, as will more fully appear when we come to treat of the Jewish philosophy. Neither the author nor the occasion of this version can be produced, nor does any such work appear to those who might have been acquainted with it, and whose interest it would have been to have read it. Separated as the Jews were before the time of Alexander from all intercourse with other nations, and carefully as they concealed their mysteries and sacred books from Gentile strangers, it is not easy to conceive how such a version could have been made ; not to urge that Greek literature was first introduced into Egypt by Alexander ; (3) equally unsupported is the assertion that the Egyptians, and even Plato himself, ever conversed with the Jews on theological subjects. Upon this question learned men have confounded the time when the Greeks possessed Egypt, with a preceding period, in which it would not be easy to prove that any such intercourse took place between the Egyptians and the Jews. Nor is it at all probable that the small remnant of the Jewish nation, who after the captivity went with Jeremiah into Egypt, would appear of so much consequence, as to engage the attention of all Egypt and

1 *Ibid.*, p. 386, "Aristobulus, an Alexandrian Jew, who lived in the reign of Ptolemy Philometer, was an admirer of the Greek philosophy, and united with the study of the Mosaic law, in the mystical and allegorical method at this time introduced, some knowledge of the Aristotelian system. Eusebius speaks of him as a favourite of Ptolemy, and quotes from a work of his inscribed to that prince, sundry verses of Orpheus, in which mention is made of Moses and Abraham. These verses are also found in the works of Justin Martyr ; but with so much variation as to afford ground for suspecting their authenticity. It is not improbable that Aristobulus himself, who, as Clemens Alexandrinus relates, ascribes the Grecian philosophy to a Hebrew origin, was the author of this fraud, as well as of the tales respecting the Greek versions of the Hebrew scriptures. On these accounts we cannot hesitate to rank Aristobulus among the first corruptors of Jewish wisdom."

2 Thomas Taylor appropriately makes the following footnote to the one hundred and thirteenth proposition of Proclus' Elements of Platonic Theology,

Greece to their religious customs and tenets. Lastly, no proof of the point in question can arise from the sup-

in the second volume of Proclus' Commentaries on the first book of Enclid's Elements:—"Indeed, this opinion (that the immediate or first productions of the FIRST GOD, is a multitude of gods;) is so natural and reasonable, that, excepting the Jews, it was embraced by every nation of the ancient world. Nor ought we to wonder that the Jews were an exception to the universal consent of mankind, in this important particular. For with respect to the origin of this deepicable, *though chosen people*, it was scarcely known to the Greeks; 'the greater part of whom,' as Dr. Burnest justly observes (De Origin. Rer. C. 7) 'supposed them to be natives of Egypt, sprung from the same root, or considered them as a vile and inconsiderable people.' And as to their learning we may remark with the same author, 'that they never excelled in philosophical or mathematical knowledge; and never gave the world a famous example of the strength of human wit; from whence arose that bitter reproach of Apollonius, 'That the Jews were the most trifling of all the barbarians and that they were the only people who had never found out anything useful for life.'" The testimony of the Jews, therefore, ought to be so far from deciding against the DIVINE source of Platonism, that when their character is impartially estimated, it will strengthen the evidence of the truth of the sublime origin of Plato's conceptions. I know not how to persuade myself to believe that even these people should have counted themselves among the partakers of divine wisdom. But they did. And, indeed, there is nothing to be wondered at. For every vain man imagines himself to be the light of the world. But did anyone else acknowledge their wisdom? What to speak of wisdom, there is not, perhaps, a single genuine classical writer who ever makes mention of their very existence except their own οἱ πολλοί; whose books (shall I call them?) are unfortunately not destroyed instead of the much-lamented Alexandrian Library. It amuses much to read that "the Jews kept their wisdom secret." For who, I inquire, ever cared or even showed tendency to go to them, and requested to be taught by them? Was not their external behaviour and their way of living, their being hated by all, and their possessing no particular land to dwell, sufficient in itself to prove the utter falsehood of their pretended mystic lore? Would a man like Plutarch, who lived not far from them, record nowhere about their high mental abilities? Why was Alexander the Great so fond to converse with the Indian sages who disclosed their doctrines to none except those whom they considered worthy of hearing their divine words? Why did he send for them his generals and personal friends accompanied by distinguished conquered princes? Why did he go himself to Diogenes? And why, I ask again, took he no notice of the hidden wisdom of these men? Why did he send no one to compel the wise Jews, when he was in Babylon and Egypt, to come to him and show their talents? Every friend and disciple of Truth who reads the following statements of Plutarch, regarding the interest of Alexander which he took in divine concerns, and his solicitous desire to behold the holy Indian philosophers, for the purpose of knowing their secret theorems (precepts), should finally and justly conclude that, if the Jews were possessing any wisdom at all, the Greeks of pre-Christian era might have spoken of it, but if they were the masters of some mystic virtues, an Aristotelian like Alexander would never have failed to endeavour to get acquainted with some of them:— . . . "and went to visit the temple of Jupiter Ammon. It was a long journey; and besides the fatigue, there were two great dangers attending it. The one was, that their water might fail, in a desert of many days' journey which afforded no supply: and the other, that they might be surprised by a violent south wind amidst the wastes of sand, as it happened long before to the army of Cambyzes. The wind raised the sand, and rolled it in such waves, that it devoured full 50,000 men. These difficulties were considered and presented to Alexander; but it was not easy to divert him from any of his purposes. Fortune had supported him in such a manner, that his resolutions were become invincibly strong, and his courage inspired him with such a spirit of adventure, that he thought it was not enough to be victorious in the field, but he must conquer both time and place. The divine assistances which Alexander experienced in his march, met with more credit than the oracles delivered at the end of it; though those extraordinary assistances; in some measure, confirmed the oracles. In the first place, Jupiter sent such a copious and constant rain, as not only delivered them from all fear of suffering by thirst, but by moistening the sand, and making it firm to the foot, made the air clear, and fit for respiration. In the next place, when they found the marks which were to serve as guides to travellers removed or defaced, and in consequence

posed agreement between the Mosaic and Platonic doctrines ; for either the agreement is imaginary, or it consists in such

wandered up and down without any certain route, a flock of crows made their appearance, and directed them in the way. When they marched briskly on, the crows flew with equal alacrity ; when they lagged behind, or halted, the crows also stopped. What is still stranger, Callisthenes avers, that at night, when they happened to be gone wrong, these birds called them by their croaking, and put them right again.

"When he had passed the desert, and was arrived at the place, the minister of Ammon received him with salutations from the god, as from a father Some say Ammon's prophet being desirous to address him in an obliging manner in Greek, intended to say, *O Paidion*, which signifies, *My Son* ; but in his barbarous pronunciation, made the word end with *s*, instead of an *n*, and so said *O pai dios*, which signifies, *O Son of Jupiter*. Alexander was delighted with the mistake in pronunciation, and from that mistake was propagated a report that Jupiter himself had called him his son."

While in Egypt he went to hear the philosopher Psammon, and the saying of his that pleased him most was that "All men are governed by God, for in everything that which rules and governs is divine." But Alexander's own maxim was more agreeable to sound philosophy ; he said, "God is the common father of men, but more particularly of the good and virtuous."

"In the course of this (i.e., Indian) expedition, he took ten of the Gymnosophists (called from their going naked) who had been principally concerned in instigating Sahhas (an Indian king) to revolt, and had brought numberless other troubles upon the Macedonians. As these ten were reckoned the most acute and concise in their answers, he put the most difficult questions to them that could be thought of, and at the same time declared he would put the first person that answered wrong to death, and after him all the rest. The oldest man among them was to be judge. He demanded of the first, 'Which were most numerous, the living or the dead ?' He answered, 'The living ; for the dead no longer exist.' (He answered thus because the Indians, like the Platonists, always believed in the transmigration of the soul, and did not hold the mortality. Therefore understanding by the 'living' that body which possesses soul we can easily conclude that nothing is dead. For we call a body 'alive' on account of the *life* which it has, and not 'life' because of its being in a *body*. So by the 'living' we mean 'life,' and life is always *life* and not the absence of itself. Hence 'living' are always *living* and never 'dead,' and consequently most numerous.—Anant).

"The second was asked 'Whether the earth or the sea produced the largest animals ?' He answered, 'The earth ; for the sea is a part of it.' The third, 'Which is the craftiest of all animals ?' 'That,' said he, 'with which man is not yet acquainted.' (This, indeed, the scholars suppose to mean man himself, as not being acquainted with himself. But how are we to interpret it thus, because the *self* of man with which he is not yet acquainted is supremely good, and not

Παυσιπύρατον ; for this is the word which Plutarch employs, and which by all eminent authors is used mostly in a bad sense—as knavish, roguish, villainous, treacherous, etc. (see Liddell and Scott). If, therefore, Alexander meant by it *wisest*, then disregarding the *human self* unknown to man, even *that* part of *his* with which he is familiar, is the wisest of all other sensible animals. If so, the question was extremely simple. But Alexander asked something strictly uncommon. On the contrary, if he used it in the bad sense, then the philosopher, by his answer, does not allude to the supreme self of man which is neglected by him. Moreover, how does the man (who asserts this that, that is craftiest of all animals with which man is not yet acquainted) *know* about the qualities of *that* animal, whether he is the craftiest of all others or not, with which he is not yet acquainted ? In my opinion it either means something quite different, or nothing but only a confounding reply to a strange question. As it will be seen clearly by the words of the fifth philosopher himself.—Anant).

"The fourth, 'What was his reason for persuading Sahhas to revolt ?' 'Because,' said he, 'I wished him either to live with honour, or to die as a coward deserves.' The fifth had this question put to him, 'Which do you think oldest, the day or the night ?' He answered, 'The day, by one day.' As the king appeared surprised at this solution, the philosopher told him, 'Abstract questions must have abstract answers.' Then addressing himself to the sixth, he demanded, 'What are the best means for a man to make himself loved ?' He answered, 'If possessed of great power, do not make yourself feared.' The seventh was asked, 'How a man might become a god ?' He answered, 'By

particulars as might easily be discovered by the light of reason. Besides, it has not been sufficiently attended to, that the true doctrine of Plato was, in the Alexandrian

doing what is impossible for man to do.' The eighth, 'Which is strongest, life or death?' 'Life,' said he, 'because it bears so many evils.' The last question that he put was, 'How long is it good for a man to live?' 'As long,' said the philosopher, 'as he does not prefer death to life.'

"Then, turning to the judge, he ordered him to give sentence. The old man said, 'In my opinion they have all answered one worse than another.' 'If this is thy judgment,' said Alexander, 'thou shalt die first.' 'No,' replied the philosopher, 'O king, not except you choose to hreak your word: for you declared the man that answered worst should first suffer.'

"The king loaded them with presents, and dismissed them; after which he sent Onesicritus, a disciple of Diogenes, to the other Indian sages who were of most reputation, and lived a retired life, to desire them to come to him. Onesicritus tells us Calanus treated him with great insolence and harshness, hiding him to strip himself naked, if he desired to hear any of his doctrines. 'Thou shouldst not hear me on any other condition,' said he, 'though thou camest from Jupiter himself.' Dandamis behaved with more civility; and when Onesicritus had given him an account of Pythagoras, Socrates and Diogenes, he said they appeared men of genius, but to have lived with too passive a regard to the laws.

"Others say Dandamis entered into no discourse with the messenger, but only asked why Alexander had taken so long a journey. As to Calanus, it is certain Taxiles prevailed with him to go to Alexander. His true name was Sphines; but because he addressed them with the word *Calé*, which is the Indian form of salutation, the Greeks called him Calanns. This philosopher, we are told, presented Alexander with a good image of his empire. He laid a dry and shrivelled hide (probably *mrigán*) before him, and first trod upon the edges of it. This he did all round, and as he trod on one side, it started up on the other. At last he fixed his feet on the middle, and then it lay still. By this emblem he showed him that he should fix his residence, and plant his principal force in the heart of his empire, and not wander to the extremities." Plutarch further informs us that Calanns accompanied Alexander when he left India. And when in Persia, he adds:—"It was here that Calanns, after having been disordered a little while with the cholick, desired to have his funeral pile erected. He approached it on horseback, offered up his prayers to heaven, poured the libations upon himself, cut off part of his hair (as some of the hair used to be cut from the forehead of victims), and threw it on the fire; and, before he ascended the pile took leave of the Macedonians, desiring them to spend the day in jollity and drinking with the king. 'For I shall see him,' said he, 'in a little time at Babylon.' So saying, he stretched himself upon the pile, and covered himself up. Nor did he move at the approach of the flames, but remained in the same posture till he had finished his sacrifice, according to the custom of the sages of his country.' The last words of Calanus, which I do not see commented on by anyone, appear undoubtedly to prophesy the death of Alexander. For he died at Babylon (as Plutarch further says). And what else could the dying philosopher mean by saying that he would shortly see Alexander at Babylon? Like only can be perceived by the like. Calanns, through his divine expression, undisputably wanted to tell the Greeks that: 'I that is, my *soul*, separated from my body, shall see Alexander, which is his *soul* separated from his material body, at Babylon.' 'Many years after,' says the author, 'another Indian did the same before Augustus Cæsar at Athens, whose tomb is shown to this day (i.e., in the time of Plutarch, about 58 years after Jesus' birth), and called the *Indian's tomb*.'—(Plutarch's 'Life of Alexander the Great'). The diamond would never like to pass for an ordinary carbon, and the sun does not stand in need of the lunar light; an athlete requires no support from the legs of a lame man, and the science is not based on the vanity of the fools; the truth had nothing to boast of, if it were dressed up in falsehood, and GREAT PLATO is not glorified through the tales less true than those of the Arabian Nights. For as

'To gild refined gold, to paint the lily,
To throw a perfume on the violet,
Is wasteful and ridiculous excess,'

—(Shakespeare's 'King John')

so to adorn Plato by the pride of the uninstructed is mere madness."

school, so far adulterated, and blended with other systems, that those Fathers of the Christian Church, who had studied Platonism in this school, might easily imagine a greater harmony between the Platonic doctrine and their own creed than in reality existed.

LXVIII

THE SAME

At the Olympic Games he happened to pass a day with some strangers, who were much delighted with his easy and affable conversation, but were no farther informed concerning him than that his name was Plato; for he had purposely avoided saying anything concerning Socrates or the Academy. At parting he invited them, when they should visit Athens, to take up their residence at his house. Not long afterwards they accepted his invitation, and were courteously entertained. During their stay they requested that he would introduce them to his namesake, the famous philosopher, and show them his Academy. Plato, smiling, said, "I am the person you wish to see." The discovery surprised them exceedingly, for they could not easily persuade themselves that so eminent a philosopher would condescend to converse so familiarly with strangers.

LXIX

THE SAME

When Plato was told that his enemies were busily employed in circulating reports to his disadvantage, he said "I will live so that none shall believe them." One of his friends remarking that he seemed as desirous to learn himself, as to teach others, asked him how long he intended to be a scholar? "As long," said he, "as I am not ashamed to grow wiser and better."

THE SAME

His dialogues are elevated by such sublime and glowing conceptions, enriched with such copious and splendid diction, and flow in so harmonious a *rhythmus*, that they may truly be pronounced highly poetical. They are justly admired for their literary merit: the introductions are pertinent and amusing; the course of the debate, or conversation, is clearly marked; their characters are accurately supported; every speaker has his proper place, language and manners; the scenery of the conference is painted in lively colouring; and the whole is, with admirable art, adorned and enlivened by those minute embellishments which render the colloquial mode of writing so peculiarly pleasing. Even upon abstract subjects, whether moral, metaphysical, or mathematical, the language of Plato is clear as the running stream, and in simplicity and sweetness vies with the humble violet which perfumes the vale.

LXXI

In the early ages of Christianity, the Academic philosophy was held in very high esteem, so much so, that several of the Christian Fathers were of opinion that the phraseology of the inspired writers of the New Testament is, in some cases, borrowed from the philosophy of Plato. This is generally regarded as particularly the case with the Logos, or Word of John, an expression identical with one which occupies a prominent place in the Platonic system. There can be no doubt that whatever may have been the case with the apostles, the speculations of this profound philosopher affected not a little the current of thought among the early Christian writers. Nor could it fail to be so, for

1 "The Faiths of the World." Division I, p. 24.

as Goethe remarks, when speaking of Plato, "Everything he said had a relation with *the good, the beautiful, and the immutably true.*" No philosopher, indeed, whether of ancient or of modern times, has more directly and habitually referred all things in creation to the Almighty Creator, and all things in providence to an All-Wise Disposer, than the Illustrious Plato.

LXXII

DARMAS ANANTUS

Does one become a Platonist with the expectation to gain gold, and rule over a host of young delicate damosels? Does he do so with the hopes of being granted some high offices in an empire, and to anticipate hereafter the pleasures of a heaven of precious stones? No, by Jupiter, for how could it be? since immortal Plato possesses no such attractions which perish and decay, but to acquire wisdom the true aliment of the soul; then realize the latter, the Nous, and the One—in order to reach the last, which is the FIRST.

PROSPERITY.

TEAOΣ.

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